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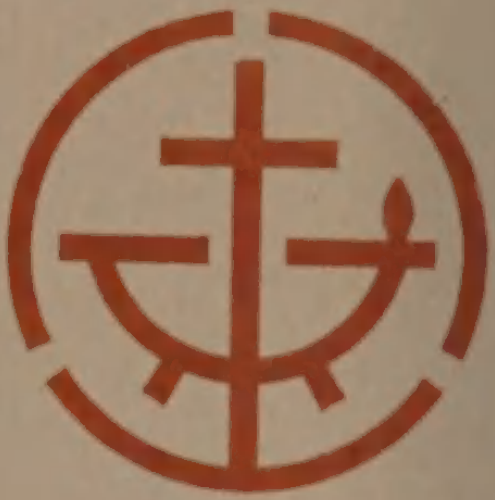

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OF

JOHN URQUHART,

LATE OF THE

UNIVERSITY OF ST. ANDREW'S.

BY WILLIAM ORME.

"Multis ille bonis flebilis occidit."—*Horat Carm.*
——"What though short thy date?
Virtue, not rolling suns, the mind matures,
The man of wisdom, is the man of years."—*Young.*

VOL. I.

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1828.

TO THE

LONDON MISSIONARY SOCIETY,

UNDER WHOSE PATRONAGE

JOHN URQUHART

DESIGNED TO HAVE SPENT HIS LIFE,

IN PREACHING THE GOSPEL

TO THE HEATHEN,

THIS MEMORIAL

OF THAT LIFE,

IS RESPECTFULLY INSCRIBED,

BY THEIR DEVOTED

FRIEND AND SERVANT,

THE EDITOR.

School of Theology at Claremont A7694

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PREFACE.

I had scarcely received the intimation, alike unexpected and distressing, of the death of my beloved young friend, when I was importunately solicited to give some account of him to the world. The reasons for making this application to me, will be sufficiently apparent to the reader of the volumes, so that no explanation on that point is required in this place. Prompted at once by my love for the individual, and by a sense of duty to God, whose grace and goodness were eminently illustrated, I assented to the request, before I knew what it would involve. I had then no correct idea of the nature of the materials which existed, and supposed that a very small number of pages might include all that I could furnish of sufficient interest. No sooner, however, was my purpose made known, than, besides the papers left by himself, which were more numerous and valuable than I had supposed, his friends, and fellow-students, poured in upon me such a number of letters and communications, that I have found great difficulty in keeping my selection even within the bounds to which the work has finally extended.

The individuals who have thus supplied some of the most valuable parts of the volumes, and have contended who should bear the most decided testimony to the character and talents of him whom "they admired when living, and adored

when lost;" though occasionally mentioned, in connexion with the correspondence, will, I am sure, experience some gratification, in having their names more distinctly connected with this memorial of their departed friend. It is due from me to say, that without their aid, I must have failed in doing justice to his character and history. It is due from the readers of volumes, if they shall experience any gratification from those letters, which, I consider, to be no less beautiful as compositions, than they are admirable in sentiment. And it is especially due to that sacred and christian friendship, which subsisted between them and him who has gone to receive an early, but a full reward. I earnestly pray, that the band of youthful spirits, united at St. Andrew's, may, "when the dispersed of Israel are gathered into one," be again united, to rejoice together in the fruits of their sacred association.

The following are entitled to an honourable place in this statement:—Mr. John Adam of Homerton, between whom and the deceased, there was a solemn agreement to labour together among the heathen, should Providence permit. Mr. Alexander Duff, still, I believe, a student, the earliest friend of John, at the University. Mr. William Alexander, his latest companion while there, and who is still prosecuting his studies with a view to the Christian ministry. Mr. Henry Craik, now at Exeter, between whom and John, a most powerful attachment appears to have subsisted, which rendered his death almost overwhelming. Mr. William Tait, son of the Rev. William Tait, of the College Church, Edinburgh. Mr. William Scott Moncreiff, of Edinburgh; Mr. Herbert Smith, of Egham, Surrey; Mr. James

Lewis, Mr. Alexander Reid, and Mr. Robert Trail.

To other individuals, besides these, I have also been indebted for some valuable contributions; but whose names, I could not, with propriety, mention. They will accept of my affectionate acknowledgments for the readiness with which they allowed me the use of the letters which I have published.

Besides those testimonies, which I have used throughout the work, both to support my own opinion of the talents and character of the deceased, and to illustrate the points of view in which they were contemplated by others, there is one, which is entitled to a distinguished place in this memorial. Knowing that John had been a favourite pupil of Dr. Chalmers; and that, between the Doctor and him, a very intimate friendship had obtained, before I did any thing myself, I wrote to Dr. Chalmers, to inquire if he could undertake the office of biographer, and offering him, in that case, all the information and documents I possessed. In answer to this, I received the following letter, with which I shall conclude this Preface, which confers a high value on the work that contains it, and shows the estimate which was formed of this admirable youth, by one of the most eminent men of the age.

'*St. Andrew's, Feb.* 12, 1827.

"My Dear Sir:

"I reveived your letter some days ago, but have been prevented, by various engagements, from replying to it so soon as I could have wished.

"I had been previously applied to, from another quarter, for a Memoir of John Urquhart; and felt myself obliged to decline, in consequence of other engagements. I have less difficulty in pleading the same apology to you; for your superior opportunities, and earlier acquaintance with him, point you out as the person on whom the task is most properly devolved.

"He is altogether worthy of the biographical notice which you purpose. My first knowledge of him, was as a student, in which capacity, he far outpeered all his fellows; and in a class of uncommon force, and brilliancy of talent, shone forth as a star of the first magnitude.

"I do not recollect the subjects of his various Essays; but the very first which he read in the hearing of myself, and of his fellow-students, placed him at the head of the class in point of estimation: a station, which he supported throughout, and which was fully authenticated at the last, by the highest prize being assigned to him for those anonymous compositions, which are submitted to my own judgment, and among which, I decide the relative, and respective merits, without any knowledge of their authors.

"For several months, I only recognised him as a person of fine taste, and lofty intellect; which, teeming forth, as they did from one who had not yet terminated his boy-hood, gave the indication,

and the promise, of something quite superlative in future life. It was not till after I had, for a time, admired his capacities for science, that I knew him as the object of a far higher admiration, for his deep and devoted sacredness.

"It was in the second session of my acquaintance with him, that I devolved upon him the care of a Sabbath school, which I had formed. In the conduct of this little seminary, he displayed a tact, and a talent, which were quite admirable, and I felt myself far out-run by him, in the power of kind and impressive communication; and in that faculty, by which he commanded the interest of the pupils, and could gain, at all times, the entire sympathy of their understanding. Indeed, all his endownments, whether of the head or of the heart, were in the best possible keeping. For example,—he was alike literary and mathematical, and combined the utmost beauty of composition, with the rigour and precision of the exact sciences. But his crowning excellence was his piety; that virtue, which matured him so early for heaven, and bore him in triumph from that earth on which he hath so briefly sojourned. This religious spirit gave a certain ethereal hue to all his college exhibitions. He had the amplitude of genius, but none of its irregularities. There was no shooting forth of mind in one direction, so as to give a prominency to certain acquisitions, by which to overshadow, or to leave behind, the other acquisitions, of his educational course. He was neither a mere geometer, nor a mere linguist, nor a mere metaphysician; he was all put together; alike distinguished by the fulness, and the harmony of his powers.

"I leave to you, Sir, the narrative of his

higher characteristics. I have spoken, and fully spoken, of the attainments of his Philosophy,—to you it belongs, to speak of the sumblimer attainments of his faith.

"Had I needed ought to reconcile me to the transition which I have made, from the state of a Pastor, to that of a Professor, it would just be the successive presentation, year after year, of such Students as John Urquhart, nor, in giving up the direct work of a Christian minister, can I regret the station to which Providence has translated me, at one of the fountain heads of the Christian ministry in our land.

"Yours, very truly,

"THOMAS CHALMERS."

MEMOIR.

Biography is not dependent for its usefulness on the length of an individual's life, or on the station which he occupies in society. Were this the case, the longest livers, or the most dignified personages would constitute the chief subjects of this species of writing. But so far is this from being the fact, that the great body of those who live to advanced years, and occupy the high places of the earth, pass out of it with little more than an antediluvian notice,—"They lived, begat sons and daughters, and died."

Such a record is all that the vast majority of these persons deserve. They live for time, and they live for themselves. In their characters none of the elements of an enlarged and immortal benevolence exist. To the present state of being, all their views and wishes are limited, and with the objects which minister to their own gratification, they are almost entirely engrossed. When they have finished their day, therefore, they have obtained, such as it is, their reward. As while they lived, the world was nothing to them, except as it conferred enjoyment; so when they die, they are

nothing to the world, which in their death has sustained no loss. The blanks which such deaths occasion are quickly filled up. The candidates for the pleasures and honours of the earth are innumerable; and they are generally too busy in attending to themselves, to think much of their predecessors, or to derive either warning or improvement from their fate.

It is admitted that the lives of such persons will frequently supply a large portion of what is called incident, which is too generally regarded as the principal charm of biography. In proportion to the number of extraordinary events, unlooked for occurrences, and strange combinations, is supposed to be the value of the memoirs or the life; while all the while the events illustrate no principle, develope no specific class of causes, and furnish little or no instruction to the reader. They appear as if they were stuck upon the subject, instead of growing out of his character, and might, for any thing we can see, as well belong to a hundred other persons, as to the hero of the story.

The life of the most interesting person whom this world has produced, whose actions were entirely directed to the affairs of the world, and whose training had little bearing on the enjoyment and occupations of a better state, must be of less importance than the life of the least individual in the kingdom of heaven. In the former case, the results, as far as the person himself is concerned, terminate with time; in the latter, they embrace eternity. Here the germs of an immortal existence are planted; here the roots are struck, of that tree of life which is destined to fill the celestial paradise with its sweetest and most fragrant fruits; here the first elements of the heavenly sci-

ences are learned; and here commence those dispositions and habits which shall grow to perfection in the courts of the Lord.

In comparatively few instances does the full developement of the christian character take place in this world. Even in the most favoured circumstances, where Christians have grown up to old age, amidst all the fostering influence of situation and distinguished privileges, some circumstance may have checked the growth of holy principle, and given undue prominence to a human feature; by which the character is prevented from arriving at complete symmetry, or is made to present an aspect less inviting than what ought to belong to the mature believer.

This, though no apology, accounts for the imperfect state in which we sometimes find persons who grow old in the profession of christianity. After having passed honourably through the novitiate of the divine life, they advance little farther, disappoint the promise they originally held out, and are chilled, if not blasted, by this ungenial clime.

In every Christian, all the principles which belong to the most perfect state of the spiritual life are implanted. Every reader must know the alphabet; every mathematician must know the signs, and the first properties of numbers. The acorn contains the elements of the future oak. Many proceed no farther than the elements of science; but all who advance to its highest summits must advance from its first principles to perfection. Thus it is in christianity. The babe in Christ is as much a Christian as the hoary headed saint. Whether he ever arrives at "the measure of the stature of a perfect man in Christ," in this world, depends partly on circumstances

over which he has little control. He cannot order his own lot, or fix his own habitation, or "determine the times before hand." He cannot arrange the endless and multifarious events which make up the sum of human existence, and contribute to the formation of character. All that he can do is to labour and suffer according to the will of God, and to study that he my not receive the grace of God in vain.

As some plants and animals arrive at maturity sooner than others, so do some Christians. After we have made every possible allowance for natural talents, and diligence in their cultivation, we have still much in particular instances which can be accounted for only from the peculiar measure of spiritual influence, with which the individual has been favoured. In this respect, the divine "Spirit giveth to every one severally as he willeth." Though God is not capricious in the exercise of his kindness, or actuated by the principles of favouritism in bestowing his gifts, it is very clear that there are instances of a peculiarly felicitous combination of gifts and graces; of mental endowments and spiritual excellences; which must be referred to an exercise of the divine sovereignty. They may also be considered as designed to show, what God is capable of making man, even in this state, which is altogether vanity.

The rapidity with which God brings his work to perfection in some cases, appears to us very marvellous. In colder regions we have scarcely an idea of the rapidity of nature's progress in warmer climes, or of the amazing luxuriance of her productions. Plants which are slow of growth, and lowly in appearance with us, under the tropics vegetate almost to the eye, and rise to a magni-

tude and a beauty of which we scarcely believe them to be capable. The author of reason is the author of instinct; yet the former advances by slow degrees, and can never be pronounced perfect; while the latter is perfect in every individual of the species; and that, not gradually, but at once. We have only to do with the facts; in these cases we know nothing of the mode of operation.

That the Christian character usually rises by slow degrees to the measure of conformity to the divine image, which is attainable in this world, is at once the testimony of Scripture, and of experience. These are instances, however, in which the celerity of growth and maturity of character are such as to command general observation and wonder. But we are so familiar with a slowness of growth and advancement in the life of godliness, as to cease being struck with it: while, if we attend to the nature and provisions of Christianity, this circumstance would appear to us very unaccountable indeed. Such is the nature of the heavenly seed, and such the resistless power of the sacred influences which are engaged to water and nourish it, that the mystery is, not that some plants thrive with great rapidity, and are soon fit to be transplanted to the garden above; but that there are so many feeble and sickly shrubs, where trees of righteousness, the planting of the Lord, might be expected to flourish.

Few things in the history of religion are more interesting than the commencement and progress of Christianity, on a young, an ardent, and a highly cultivated mind. It cannot take hold on such a mind without producing the most marked and important results. Its adaptation at once to all the finest feelings of our nature, and to the

most powerful of its intellectual faculties, makes it capable of producing all that is refined in moral sensibility, and all that is lofty in enterprise. It presents to such an individual a new world, teeming with objects of intense interest, and calling forth his deepest sympathy, and his noblest ambition. It conducts into scenes of pure and ravishing sweetness, and diffuses over the spirit the peace of God, and the bliss of heaven. It presents a theatre, not for display, but for action and suffering, in the most glorious of all causes:—the glory of God, and the salvation of men. Hence the ardour with which many a young disciple has begun and prosecuted his heavenly course, and the rapidity with which he has reached the goal and gained the prize. He has done his appointed work in a comparatively short time. He has more effectually served his Master, than many who have spent a great number of years in his service; and is called off, not prematurely, but at the full time, to receive the promised reward.

While we are wondering and sorrowing at the strangeness of the occurrence, and almost tempted to blame God, for only showing us as it were, the finest specimens of his polished workmanship; angels and perfect spirits are, perhaps, astonished, that we are so slow to comprehend the fact, that the purpose of Heaven has been served. The lustre of the jewel having been displayed, it is proper to preserve it from being injured, by removing it to that crown where it shall sparkle and shine with ever increasing splendour. If to each individual believer there is an allotted portion of labour, as well as of suffering for Christ, it ought not to be matter of regret that this labour is in some cases more quickly performed than in others.

Blessed is he who does the work of the Lord heartily, and who does it well. The fruit of his labour is to depart and be with Christ, which is far better than the most brilliant earthly career.

Should it be said, that as the degree of future reward will bear some proportion to the degree of successful exertion in the cause of Christ, it must therefore be more desirable to have opportunity for full, and even long continued employment in this world, than to be cut off at an early period. It is admitted that there is force in this consideration. But to balance it, we must recollect that men do not always keep up the pace at which they set out on their Christian journey; that there are many drawbacks as well as bounties, on a long enjoyed sphere of active employment;—and that an individual's usefulness does not always terminate with his death. The effects of his example, the remembrance of his testimony,—his spirit and his prayers, may produce effects long after he has left the world; the fruits of which will follow him into eternity.

"It is," says Howe, "a brighter and more unsullied testimony, which is left in the minds of men, concerning such very hopeful persons as die in youth. They never were otherwise known, or can be remembered, than as excellent young persons. This is the only idea which remains of them. Had they lived longer, to the usual age of man, the remembrance of what they were in youth, would have been in a great degree effaced and worn out by latter things; perhaps blackened not by what were less commendable, but more ungrateful to the greater part, especially if they lived to come into public stations. Their just zeal and contestations against the wickedness of the age,

might disoblige many, and create them enemies, who would make it their business to blast them, and cast upon their name and memory all the reproach they could invent. Whereas the lustre of that virtue and piety which had provoked nobody, appears only with an amiable look, and leaves behind nothing of such aspersion, but a fair, unblemished, alluring, and instructive example; which they that observed him might, with less prejudiced minds, compare with the useless, vicious lives of many that they see to have filled up a room in the world, either to no purpose, or to very bad."

These miscellaneous observations are designed to prepare the reader for what he is to expect in the following pages. The writer of them has no romantic tale to tell; but he regards it as one of some interest, or he would not have told it. It will be found to contain nothing of the poetry or fiction of religion, which are so eagerly sought by the sickly sentimentalists of the age. It records none of those splendid acts of religious heroism, the external glory of which, the men of the world are sometimes disposed to admire, while they hate the principles which produce them. His aim is to present a faithful, though he is conscious it is only an imperfect, portrait, of one dear to himself by many recollections; whose mind was cast in one of nature's finest moulds, and highly polished, not by art and man's device only, but by the Spirit of the living God;—whose character rose to maturity more rapidly than that of any individual he ever knew, and who lived as much in as short a time as most who have been honoured to adorn the doctrine of the Redeemer. Should the simple story of his short pilgrimage enforce on the minds of his youthful associates, the importance of cul-

tivating his virtues and following his example; and lead others to examine the nature of that religion which was the object of such devotion to a mind of no ordinary vigour and acuteness—great will be the reward. In that case, it may at last appear that John Urquhart lived not in vain; and that the time spent in recording his history has not been unprofitably employed.

The subject of these memoirs was born in the town of Perth, on the seventh of June, 1808. As his parents are both alive, it would be indecorous to say much more than that, professing the faith of our Lord Jesus Christ, they felt the importance of devoting their offspring to him, and of bringing them up in the nurture and admonition of the Lord. To his mother in particular he was indebted for his earliest ideas and impressions; and of her tenderness and attention to him, he retained, as will afterwards appear from his letters, the liveliest and most grateful recollections.

From the extraordinary quickness and precocity which distinguished him, more than usual encouragement must have been presented to instil into his mind the elements of knowledge and religion; and I have reason to believe that advantage was duly taken of his docile and inquisitive disposition, to direct his attention to the most interesting of all subjects. It is not often that we can trace the impressions of childhood in the future habits and character of the man. They are made during a period in which the mind is inattentive to its own operations, and unconscious of the nature of the process which it is undergoing. The effects remain after the cause which produced them is forgotten. The writing upon

the heart often becomes legible, only when the hand which traced it is mouldering in the dust; and the prayers which have been frequently breathed over the cradle of infancy, sometimes do not appear to have been heard, till after prayer has been exchanged for praise. These considerations, as well as the appropriate promises of the word of God, ought to induce Christian parents to commence their work of instruction with the first dawn of intelligence, and not to be dispirited because they do not soon reap a visible harvest of success. To this, as to other departments of service, the language of inspiration is applicable:—"In the morning, sow thy seed, and in the evening, withhold not thy hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

At five years of age he went to school, and, from having a remarkably sweet and melodious voice, soon became an object of interest as one of the finest readers among his juvenile associates. Shortly after, also, he was sent to a Sabbath School, there to receive instruction of a more strictly religious nature than can be communicated in the seminaries of every day instruction. At this school he remained, I believe, with occasional interruptions, till a short time before he went to the university.

While referring to this part of his brief history, I cannot but advert to the system of Sabbath school instruction which is pursued in Scotland, and from which the most extensive benefits have been experienced. Having been myself in the situation, first of a scholar, and afterwards of a teacher, I speak from experience, as well as from

observation. I do not say that the system is faultless, or that it does not admit of improvement; or that it is always conducted in the most enlightened and efficient manner: but, take it altogether, it presents many points worthy the consideration and imitation of Christians.

In the first place, these schools are for the exclusive purpose of *religious* instruction. No branch of secular knowledge is there attended to, nor any of the mechanical processes of education pursued. These are provided for on the other days of the week, by the parents, or by other means. No doubt can be entertained by Christians as to the advantages of this method, where it is practicable. Reading is a mechanical and mental art, which must be taught as other acquisitions of a similar kind. The natural tendency of the process is to secularise that portion of the Lord's day which is devoted to it; and must produce on the minds both of pupils and teachers, an impression not altogether favourable to the hallowed nature of the day of rest. Unless this tendency is carefully watched and counteracted, I apprehend a greater injury may be sustained by religion than many are aware of.

I am sensible of the difficulties which embarrass the benevolent exertions in which the Sunday School Teachers are engaged. I am likewise satisfied that "The Sabbath was made for man; not man for the Sabbath:"—that we are justified, on the score of necessity, in devoting a portion of the Lord's day to the good of our fellow-creatures, though not in the direct form of imparting religious knowledge. But I would respectfully submit to the consideration of all who are engaged in this labour of love, whether a

remedy may not be found, for what must be acknowledged to be an evil? Is it not too much taken for granted, that the children cannot be taught to read, unless they are taught on the Lord's day? Is not the system which is generally adopted, regarded as the only one likely to succeed? Hence, it is pursued as part of a plan of permanent operation, instead of a temporary scheme which ought gradually to be supplanted by a more excellent way. Is it certain that the parents will do nothing to get their children taught on other days, and that the teacher, or others, can do nothing to assist in this good work? I merely suggest these queries, not feeling myself capable of answering them; but regarding them as of high importance in connexion with the existing machinery of religion.

I feel the more anxious to solicit attention to this subject, on two accounts. The wide spread and increasing desecration of the Lord's day, and of numerous evils which invariably follow in the train of this vast enormity, must be very painful to every contemplative and serious mind. Are Christians guilty of nothing which encourages or justifies the evil which they deplore? is a question which it becomes them to consider. Is the obligation to devote the entire day to the sacred exercises of Christianity, generally held, and sufficiently felt? If we lay a foundation in all our congregations for the secularizing of a given portion of this day, are we satisfied that this is not a human device, and which must therefore be attended with injurious consequences?

In the second place, though the system of Sunday School teaching has now been in operation, over a considerable part of the country, for

thirty or forty years, the effect can scarcely be regarded as answerable to the amount of service or labour which has been employed to produce it. Complaints are generally made that the number of individuals actually benefitted, in the full sense of the term, is comparatively small. I am very far from insinuating, that the benefit to the country at large, and to many individuals, has not been considerable. The prevention of evil, and the retarding of the rapid deterioration of society, which is continually going on, are of immense consequence. But, still looking at the thousands of teachers employed, and the tens of thousands who are taught, it is impossible not to feel regret that the extent of spiritual benefit produced is comparatively so limited. Far be it from me to use the language of discouragement, or of censoriousness. I am conscious of the danger of appearing to find fault with existing operations, and of the difficulty of substituting something better in their stead. "But better are the wounds of a friend than the kisses of an enemy." We are too much accustomed, perhaps, with the voice of praise, and are in danger of being lulled by it into a state of security and self-complacency, most injurious to the effective operation of Christianity.

Religion is the concern of another world, and its appeal is rather to our wretchedness and our guilt, than to our speculative powers. Its design is to relieve and to rescue; and it directs itself to our mental faculties, and assists in improving them chiefly with a view to its conferring the important boon of salvation. It has chiefly to do with the spiritual feelings and moral habitudes of our nature; and is adverse to every intermixture and association, by which things earthly and hea-

venly may be confounded. On this account, I submit, whether a service in which a constant association takes place between what is purely mechanical and secular, and what is altogether of a different nature, is not undesirable, and likely to defeat, to a certain extent, the high object which we profess to have in view? How is it that we succeed in making readers and writers to a most disproportionate extent to what we make Christians? The answer which refers this entirely to the corruption of human nature, and the sovereignty of divine grace, is unsatisfactory; unless we could show that we do nothing which countervails our own efforts, and leave nothing undone, which we are capable of doing. I cannot resist expressing my conviction, that when all divinely appointed means shall be fully employed, in combination with that faith which rests for its blessing entirely on God, a much greater measure of good will be effected than has yet taken place; and, that what we now ascribe to the withholding of spiritual influence, will be found rather to have belonged to the defective nature of our own principles and modes of operation.

Should it be found necessary to continue the practice of teaching to read on the Sabbath, I would suggest, whether it might not be separated from the business of religious instruction; either by the appropriation of a separate place, or a different time of the day, or another class of teachers. I cannot perceive any insuperable difficulties in the way of some such arrangement. By this means, religion would be treated as it ought ever to be, not as one branch of education, but as the high and the last end of all. It would not be degraded by any unholy association, and regarded only as

one of a series of tiresome and uninteresting employments. It would come to be considered as the chief object of living, and of all true knowledge; and, if not cordially received, would leave something behind it, which would render the way of the transgressor hard.

Another feature of the Scottish system of Sabbath Schools consists, in their occupying only that part of the Lord's day which is not usually devoted to public worship,—I mean, the evening. No encroachment appears to take place on those hours which are devoted to the public and holy exercises of the sanctuary of God. While the people of God are thus engaged, they do not feel that a large portion of the rising generation are otherwise employed than themselves. The habit of attending public worship, which is so prevalent in the northern part of the island, affords facilities for carrying on the school exercises in this manner, which do not exist, where, unfortunately, the practice of neglecting public ordinances is so common. Still it would be extremely desirable to adopt a plan by which neither the children nor teachers of Sunday Schools should be deprived of the benefit of public instruction on some of the most important parts of the day of rest. The contrary practice, which so extensively prevails, must be injurious, and tends to foster a sentiment, which I fear, is too prevalent, that if we do not engage in our ordinary avocations on the Lord's day, we may appropriate its hours as we please.

The Sabbath Schools of Scotland do not consist exclusively of the children of the poor, and the irreligious. They are attended by many whose parents are in comfortable circumstances,

and who make a decided profession of religion. Such persons do not consider their children as degraded by associating, for religious instruction, with those who are in inferior circumstances; or that they devolve upon others a task which ought to be performed by themselves. They find their children benefitted by the excitement of the school, and by the impressions which are there made upon their minds. Instruction at home is not neglected by those who are most attentive in sending their children out, and in the manner in which their tasks are performed, full evidence is afforded of the attention which is paid to them in private.

Damage must be done to society when the lines of demarcation, which separate its various classes, are too broad and impassable. Feelings of envy and hatred are thus gendered in the one class, while those of contempt and indifference are cherished in the other. The community is divided chiefly into two ranks,—the donors and the receivers,—the rich and the poor: the former, distinguished by all the pride and consequence of rank; and the other, by all the vices and wretchedness which belong to pauperism. In such a state of things, there is little of the intercourse of reciprocal good offices, and none of the sympathy, which is more powerful in its operation than the wisest and most efficient laws. It is the design of Christianity to unite man to man, as well as to unite all to God; to prepare us for a holy brotherhood in the kingdom of heaven, by uniting us in brotherly association on earth. All our religious institutions ought to be in harmony with this design. There is too much of aristocratic feeling in religion, and its operations, as well as in other things. I need not say, that the religion of Jesus

knows nothing of it. According to its statements, all are involved in one condemnation; for all it provides the same remedy; all are made subject to one common rule; and all are invited to imitate the glorious example of Him, who, though Lord of all worlds, "came not to be ministered unto, but to minister, and to give his life a ransom for many."

There is one thing more to which I beg to advert. The conducting of these seminaries is not left entirely to the young persons of the congregation. Others, persons of influence and of standing in the church and the world, engage in them, and thus do good by their example as well as by their experience. Can any good reason be assigned why this should not be more generally the case? Is the business of religious instruction so easy that any young person, inclined to take the trouble, is sufficiently qualified for the employment? Is it too mean for the more influential persons of a congregation to undertake it? Or is it declined, because it is conducted during those hours which belong to public worship, or which ought to be devoted to the family? I suspect that in many instances, the last reason prevails; though I am far from doubting that the two former have a more general and more powerful influence than they ought. In consequence, too, of the secular nature of part of the employment, the qualifications of a teacher naturally come to be rated too low, and the duties are thus too often devolved on persons, who, in regard to the best things, would still require to be themselves under instruction.

The remarks which I have now ventured to make are too important in their bearings on the extensive and valuable system to which they

relate, to require any apology for the apparent departure from the strict line of narrative. Should they excite a little attention to the causes of success or failure in the management of these institutions, my end will be gained. My young friend, as well as his biographer, was indebted to Sabbath school instruction, in a degree which cannot be fully ascertained or known in this world. There his mind was richly stored with divine truth, the full benefit of which did not appear at the time, but afterwards, in the rapidity with which he grew in knowledge after he felt the full power of the Gospel. There those principles were implanted and strengthened, which tended to preserve him when he was exposed, an unguarded boy, to the imminent temptations of a university. There those moral feelings were first touched, which, in due time, arrived at that degree of sensitiveness, as to be incapable of bearing what was evil, and of relishing, in the most exquisitive manner, all that was lovely, and pure, and excellent.

From the English school, he passed, in his ninth year, into the Grammar School, then conducted by a respectable scholar, Mr. Dick, under whose care, and that of his successor, Mr. Moncur, he remained four years. I have little to remark during this period of his life; but that he made distinguished progress in acquaintance with the classics is evident from the prizes which he obtained, and from the appearance which he made when he first entered St. Andrew's, of which notice will afterwards be taken.

I am not aware of all the prizes which he gained during the time of his attending the Grammar School; but, in 1820, he obtained the second prize at the fourth class; and in the fol-

lowing year, the last of his attendance, the second prize at the first class.

When it is remembered, that he was only thirteen years of age when he left school, it will not appear surprising, notwithstanding his future eminence, that I have nothing of sufficient importance to mention during this period of his life. He was remarkably lively and good tempered, when a boy; and enjoyed, I believe, the general good-will and affection of his school-fellows. As he acquired every thing with great facility, study was in general no labour to him. But during the last part of his attendance on Mr. Moncur's classes, he was very diligent; as he frequently rose at four or five o'clock in the morning, to prepare the lesson for the day. I forget how many books of Virgil he professed, besides other things, at the last examination; but I know the number was considerable. Though the ardour, or rather enthusiasm, of Mr. Moncur, in inspiring his pupils with the loftiest ambition of classical eminence, was extraordinary, and the effects of it, on the students, wonderful, John acquitted himself so well, that he carried off the second prize. The best account I can give of his progress, and of the esteem in which he was held by those who knew him, at this time, has been furnished me by his intimate friend, Mr. Alexander Duff, who was his associate in study for several years, in Perth, and during all the time he spent at St. Andrew's. It confirms my own statement, which was written previously to receiving it. He writes me as follows:—

"I first became acquainted with John Urquhart in the year 1820, at the Grammar School, of Perth. Early in the year 1821, I entered into

habits of the most intimate friendship with him, and scarcely a day passed without our being in each other's company for several hours, till the vacation of the school in the end of July. We generally prepared our lessons together; and thus, I had full opportunity of marking the dawn of that intellectual superiority which he afterwards exhibited. With almost intuitive perception could he discern the truth of many a proposition, which, to an ordinary mind, is the result of painful and laborious investigation. And finely could he discriminate between the truth and falsehood of many a statement which was embellished with all the alluring drapery of a poet's fancy. With singular acuteness could he estimate the real weight and value of an argument: and with an ease and readiness, far beyond ordinary, could he unravel the intricacies and discover the true meaning of a difficult and disputed passage in the classics. The *ingenuity* of some of his conjectures regarding the import of a sentence, and the derivation of certain words, was, I distinctly remember, highly applauded by his teacher. With a mind thus richly endowed by nature, he prosecuted his classical studies with the greatest fervour and perseverance; and though *far* inferior to the majority of his class-fellows in years, he uniformly appeared among the *foremost* in the race of distinction. During the summer of 1821, he was regularly active. For the most part, he rose every morning between three and four o'clock, and directly issued forth to enjoy its sweets. And should you, at any time, during the course of the morning, cast your eyes along that beautiful extensive green, the North Inch, of Perth, you could not fail to observe, in the distance, this interesting youth moving along the surface like a shadow

wholly unbound to it;—sometimes in the attitude of deepest meditation, and sometimes perusing the strains of the Mantuan bard, which afforded him peculiar pleasure. Some of the fruits of these earthly perambulations, when most of his schoolmates were enjoying the slumbers of repose, appeared in his having committed *entirely* to memory, four of the largest books of the Æneid. He was highly esteemed by all who attended the school. For, while his superior intellectual attainments commanded their admiration, that amiable simplicity and guileless innocence, which formed such predominating features in his character, necessarily commanded their love. You never heard him utter a harsh or unbecoming expression—you never saw him break forth into violent passion;—you never had to reprove him for associating with bad companions, nor for engaging in improper amusements. In every innocent pastime for promoting the health, in every playful expedient for whetting the mental powers, none more active than he: but in all the little brawls and turmoils that usually agitate youthful associations, there was one whom you might safely reckon upon not having any share. And yet, with all his talents, and amiableness, and simplicity, I cannot venture positively to affirm, that there appeared, at that time, any thing like a decided appearance of vital Christianity in the heart. One thing I can affirm, that, in our daily and long-continued conversations, religious topics did not form a considerable, or rather, any part of them. The love of what was good, and abhorrence of what was evil, had been so habitually inculcated from childhood, that the cherishing of these feelings might seem to have acquired the strength of a constitu-

tional tendency; and the abandonment of them would have been like the violent breaking up of an established habit: still at this very time, the hand of God might have been silently, though efficaciously working. It is not for us to decide on those secret things that belong to the Lord. But, at whatever period the life of faith truly commenced, I believe it to be the fact, that his progress in it was so gradual and imperceptible as to elude observation."

Being still too young to be trusted alone at a university, and at a distance from his father's house, it became a question, how to dispose of his time for at least a year longer. After consulting with other friends and myself, his father determined on sending him to the Perth Academy for one session. Here, under the instruction of Mr. Adam Anderson, a gentleman well known for his high scientific attainments, and Mr. Forbes, now the successor of the Rev. Dr. Gordon, in Hope Park Chapel, Edinburgh, he prosecuted those studies in the mathematics, in natural philosophy, chemistry, and other branches which have been long and successfully taught at that respectable seminary. He received at the end of the session, the first prize in the second class; and another prize for the best constructed maps.

This last circumstance induces me to mention that there was great neatness in every thing which was done by my young friend. He possessed the love of order and elegance in a very remarkable degree. It appeared in the arrangement of his little library, in the keeping of his things, in attention to his person; and, in short, in all that was capable of evincing the possession of a mind

perspicacious, well balanced, and sensitively alive to every thing ridiculous or offensive.

Hitherto no serious impressions on his mind had become apparent. That he was not altogether without them, appears from references made to this period of his history at a future time. His constant association with religious people, the preaching of the Gospel which he regularly attended, in connexion with his peculiarly impressible mind, must have subjected him to occasional convictions, which, though not permanent, prepared him in a measure for the deep impressions which were afterwards made upon him. The death of Mr. Moncur, the Master of the Grammar School, under exceedingly painful circumstances, appears also to have deeply affected him. But the time had not yet come, when the full view of his own character, and of the grace and power of the Gospel, were to be experienced.

Few persons have been placed in the same circumstances with young Urquhart, without feeling certain religious emotions; though, alas, in a vast majority, those feelings are subsequently entirely erased, or only remain in a very faint and inefficient remembrance. Association with the world; the pursuits of business or pleasure;—or, what the Scriptures admirably denominate, "The lust of the flesh, the lust of the eye, and the pride of life," cause many a fair "blossom to go up as dust," and destroy hopes of the most flattering nature. But when it pleases God to cause these early convictions to take root, and ripen, the future life of the individual is often remarkably blessed. His earliest and best years are devoted to the enjoyment and service of Christ; if cut off soon, it must be matter of rejoicing that his youth

was given to God; if spared long, he has the delightful privilege of obtaining a full reward.

The period had now come when it was necessary to determine the future career of this interesting boy. Various objects presented themselves to the minds of his anxious parents. They thought of the professions of the law, and of medicine, and perhaps of another profession also, though they feared to avow it, especially to himself. It is not improbable that his own mind was directed to the ministry; but as he had given no decided indications of piety, neither his father nor myself encouraged him to think of it. Convinced of the deep injury done to religion, by the education of men for the ministry, who afford no evidence that they themselves know the truth as it is in Jesus, I consider the encouragement of such persons, the greatest wrong which can be done to their own souls, and to the church of Christ. In some instances, it is true, the salvation of the Gospel is afterwards received by them; in numerous instances it is altogether and finally rejected, although the most solemn obligations are submitted to, to preach it; and in many cases there is reason to fear, a cold orthodoxy is all that is ever attained. Under the influence of these causes, Christianity has sustained more injury than from all other things. The ruin of any church may be dated from the time that it commences the training of men avowedly for the ministry, from their infancy.

This is a different matter from a Christian parent devoting, in his own mind, to the work of God, a promising youth, provided he shall become a partaker of divine grace. In that case, it will be his duty to give him such an education as his

circumstances admit, and which may eventually further the object of his wishes. Such were the views with which I tendered the advice to the elder Mr. Urquhart, respecting the education and prospects of his son. I was powerfully convinced, that, should it please God to call him to the knowledge of himself, he had all the elements of an accomplished and attractive preacher. He had a fine voice, a pleasing address and appearance, besides being remarkably fond of knowledge, and diligent in its pursuit. To himself I said nothing; but I pointed out these things to his father, and convinced him of the importance of giving his son such an education, as might suit any of the professions in which the knowledge of literature is required. To every thing except study, he always manifested great reluctance or aversion; so that the path of duty to send him to St. Andrew's became at length clear.

The high satisfaction which this afforded to John was very evident. The buoyancy and vivacity of youth, no doubt, appeared, in the prospect of going to a new scene, especially as that scene was a university. But he was to be placed among those to whom he was almost an entire stranger,—to be separated from his own family, which he had never before left, except for a few days together,—and to be made, in a great measure, his own master. These considerations could not fail to make on his delicate mind, some painful impression.

His parents, too, could not but feel the risk to which they were exposed, though he had hitherto conducted himself with much propriety and success. He possessed a large portion of good sense for his years. He was exceedingly steady and

persevering in all his habits; and was ardently set on rising to eminence in some honourable department of life. But he was yet a boy; having only completed his fourteenth year: To many temptations he was now to be exposed, from which he had before been exempted, or the influence of which had been in a degree counteracted. Dangers of a very formidable kind frequently assail an inexperienced youth, not only from the associates of his academical pursuits, but from some of those pursuits themselves. But the election had been made; it was therefore necessary to commit him to the care and blessing of God.

I feel pleasure in remembering, that, with his father, I accompanied him to St. Andrew's, and thus far assisted in introducing him to that scene of usefulness, and perhaps, in the best sense, I might say, of glory, in which he was destined to act a conspicuous and an important part. Lodgings of the humble kind which are generally occupied by the young men who attend that university, whose circumstances and prospects are not of a superior description, were provided for him. The respective Professors on whose lectures he was to attend, were spoken to, and he was commended especially to the watchful care of my respected friend, the Rev. William Lothian, Minister of the Independent congregation, whose ministerial labours he was to enjoy, on the Lord's day. Of that gentleman's kind and affectionate attentions, John ever spoke with great warmth; and to him he was indebted for much useful instruction, in private as well as in public.

Here I cannot allow the opportunity to pass without bearing my public and decided testimony to the liberal principles on which the universities

of my native country are conducted. At these important establishments, no distinction of party is acknowledged. They are open to men of all professions. No subscription is required at entrance or in any stage of future progress. Their highest honours are attainable by the Dissenter as well as by the Churchman: and, in the distribution of their rewards, I am not aware that any difference is made in consequence of the candidate not being of the established faith. At St. Andrew's all the students are required to attend public worship on the Lord's day, at the College church; but a young man has only to signify that he is a Dissenter, and that he means to attend regularly at the dissenting chapel or meeting-house, and his attendance with his fellow-students is at once dispensed with. It is due to both parties that I should state, that John Urquhart entered the College of St. Andrew's as the son of dissenting parents; while there, he regularly attended a dissenting meeting, and became a regular member of a Dissenting Church; he left it with a mind unaffected on the subject of dissent; and throughout his course of study, he received from all the Professors, the most marked and affectionate treatment. Of their kind and honourable conduct, he always spoke with the warmest respect and gratitude.

Of this impartiality he had soon a very substantial proof. Contrary to the wishes of his father, he was determined to offer himself as a candidate for one of the exhibitions, or bursaries, as they are termed, in Scotland; most of which have been left for the encouragement of young men at the commencement of their college career, with a view to help them to defray the expenses

of it. Though the sum is usually small, it has often proved highly beneficial; not merely in aiding those whose resources are rather limited, but in exciting and stimulating the successful candidate to farther exertion. The effect produced in this way on the mind of my young friend, I have no doubt, was both considerable and beneficial. But, as happily his own account of his trial and his success remains, I shall allow him to tell the story of this first adventure himself. In a letter to his father, dated St. Andrew's, 7th of November, 1822, he writes as follows:

"My dear Father;

"The bursaries are at last decided. Tuesday was the day appointed for the competition; we met accordingly, at ten o'clock in the morning, and got a passage to translate from Latin into English, which we gave in at two o'clock. We were then allowed an hour for dinner, and assembled again at three, when we had another version to turn from English into Latin, which we finished about six o'clock. We were then, without getting out, locked up in a room to wait till we were called in our turn to be examined upon an extempore sentence. I was not called upon till near eleven, when I was dismissed for that night. The Professors met yesterday to determine the bursaries, from the exercises that had been performed the day before. There were no less than *thirty-three* competitors, and as I knew many of them to be very good scholars, from their answers in the public classes, I had given up all hopes of getting one. You may then judge of my very agreeable disappointment, on going last night to know the determination, to hear that I

had gained the *first* bursary. I could not believe it till we, who had got bursaries were called in, and informed of it by the Principal. The second bursary was gained by a person of the name of Craig, (I am not sure where he comes from,) the third was gained by Laurence Pitcaithly, from Perth; and the fourth, by John Stewart, an elderly man, who had also attended the Grammar School, at Perth, some time ago.

"I began my letter with the decision of the bursaries, and have dwelt on them so long, because I thought it would be the most agreeable intelligence I could communicate. The whole four bursaries are equal in regard to value, being each *eight pounds* a session, for four years, if the person continues at the College for that time. It has certainly greatly relieved my mind, as my expenses here will now be comparatively easy. I was very dull, of course, for the first two or three days I was here, but since Alexander Duff came, I have been happy enough with my situation. I feel every comfort that I could have at home, excepting the presence of my friends. Mr. Lothian has been unremitting in his kindness to me ever since I came.

"I am,
Your very affectionate son."

This letter shows satisfactorily the attainments he must have made, when at the early age of fourteen, he could gain the first bursary among thirty-three competitors, the great body of whom must have been much farther advanced in life than himself. It affords evidence, also, of that spirit of exertion and independence which distinguished him to the last. It was his desire to be

as little burdensome to his parents as possible; and every thing which enabled him to diminish that burden, he grasped at with avidity. His wants were very easily supplied; and could I, with propriety, communicate the details and evidence of his economy, which are now before me, I am sure they would excite no ordinary degree of surprise. Possessed, even at this early period, of a generous and self-denying spirit, he nobly sacrified every thing which it was possible for him to give up, so that the expense of his education might affect as little as possible the other branches of the family.

The time of a young man attending the classes of a university, must be so fully occupied, that it would be foolish to expect that much of it should be spent in letter writing. Besides, many letters may be written which contain nothing that would be proper to meet the public eye. I regret that a long letter which he wrote myself, during this session, has been lost or destroyed. The nature of it, and my anxiety that his mind should be directed to the best things, while pursuing the knowledge which so generally puffeth up, will appear from a short extract of a letter which I wrote him in reply.

"*Perth, December* 23, 1822.

"My dear John;

"I had been thinking of writing to you for some time, when your note from St. Andrew's, was put into my hands. I assure you, it afforded me much pleasure to hear from you; and also to hear of your success in the competition for the bursary. I pray that God may enable you to bear these things in a suitable manner;—all talents and

success comes from Him;—and to Him it becomes us to ascribe the praise of every thing we enjoy. I feel deeply concerned that your mind should be led to see and feel that the enjoyment of God's favour is infinitely better than all intellectual endowments and gratifications. Literary engagements have a tendency to ensnare and to elate the mind; and, therefore, require to be counteracted by reflections of a different nature. Do not forget to read the Bible; and read it,—not as an exercise, but as an enjoyment, and as the means of knowing the will of God; and of being taught how to cleanse your ways. It contains the words of eternal life; which if you understand and believe, will make you happier than all things together which this world can afford. Without God, there can be nothing but misery and danger; in the enjoyment of Him, we shall find all things. Do make Him your friend: you know not what need you may have for support and direction in your journey through life; and if he is near you, all will be well.

"You ask me to recommend some books to you; but, I really feel some difficulty in doing this, from not knowing much about the contents of the St. Andrew's library. Every thing connected with your pursuits at college, the Professors, I suppose, will point out to you, and Mr. Lothian will be able to give you his opinion of any book in the library, that you may like to peruse. If you have time to look at Dwight's Theology, it is a book I think calculated to do you good. It is well written, well reasoned, and full of important matter; a discourse out of it, now and then, I think you might read to advantage. But write to me more

particularly when you have time, and I will be able, perhaps, to give you a little assistance.

"And now, my dear John, I commend you to the care and blessing of God,

"And am,

"Your affectionate friend."

The following extract, from a letter to his mother discovers his affection for her, gives some account of his employments, and shows how busily and constantly he was engaged.

"*St. Andrew's, December* 12, 1822.

"My dear Mother;

"I confess that I ought to have written to you before now; I shall make no excuse for not doing so; but, shall only say, that it by no means proceeded from forgetfulness or neglect of you. If there is any one of you that I remember more than another, you are that one; and, indeed, I must be kept in constant remembrance of you, by the comforts you are sending me every opportunity. The flannels, &c. which you sent last, were very acceptable; the mittens you sent me were also very seasonable; but I hope you were not, in any way, depriving yourself of them for my sake; for, if I thought so, I could have no pleasure in wearing them.

"I was happy to hear by my father's last letter, that you were keeping free of your complaint; I hope you are still so: and David also. I always feel a kind of uneasiness in being absent from you all; but to hear that you are all well removes the greater part of it. For my part, I am keeping my health better here than ever I did before. I have not had the slightest head-ache. This, I am

convinced, proceeds in a great measure from regularity. Every hour is employed much in the same manner every day. My meals are also strictly measured to the same quantity. I rise every day at seven o'clock, (with candle-light of course,) go to the Greek class at eight, and remain there till nine; take my breakfast and go to the library between nine and ten; go to the mathematics from ten to eleven; the Greek again from eleven to twelve; take a walk between twelve and one; go to the Latin from one to two; dine between two and three; study till four; take a walk between four and five; and am in the house the rest of the night: you have thus a history of the time I have spent since I came here.

"This has been a very dry letter, but you may expect a better next.

"And believe me to be,

"Your very affectionate and obedient son."

By the same conveyance, he wrote his eldest brother a playful letter, enclosing a plan of St. Andrew's, sketched with his pen, with very considerable accuracy and neatness. As it is the only other production of his, belonging to this period, which I can give, I shall be excused for inserting it.

"*St. Andrew's, December* 12, 1822.

"My dear Brother;

"The last letter I wrote to you was done in so great a hurry, that I am afraid you would make little of it; I had no time to read it over,—you must therefore excuse the errors that may have been in it. If you use my letters, as I do yours, I shall always write to you with great confidence,

as I shall be sure that in that case, nobody will see them but yourself; and I do not care a great deal for your criticism. I took it into my head that it would not be altogether uninteresting to you, to receive some account of this wonderful city of St. Andrew's; it is for that purpose you have the enclosed plan, or resemblance rather, (for it cannot be called a plan, being only drawn by guess,) of the town. I shall soon let you know as much about it as I do myself, which, you may suppose, is not a great deal, during seven weeks stay. To begin, then;—in the first place you will observe the bay stretching to the north of the town; (A) is intended to represent the baths; to the east is the ruins of Cardinal Beaton's castle. There is a long walk immediately to the south of the baths, and the castle marked *** &c. called the *scores*, stretching from the links on the west, to the point of the pier on the east, the whole length of the town.

"The town is divided into, or rather contains three principal streets, as marked in the plan, with a number of lanes, &c. of which I don't recollect the names; nor, if I did, would they be worth mentioning. On the north side of North Street you will see a square. (B) is the area of *our* college, otherwise St. Salvador's College. (D) is a building composed of rooms for students, which they get free of any expense, but they have no furniture, and those that occupy them have to *serve* themselves in every repect. (C) is the college church. I may mention, when I am speaking about it, that I always attend Mr. Lothian's, having got a dispensation from the Principal. Market Street, (Q) is where Mr. Lothian lives; (E) is the town house, built in the middle of the street. In South

Street, (F) is the town church. (G) the divinity college, alias St. Mary's. (H) the university library; (P) is the most important part of the town to me, being no less than my lodgings; (M and N) are the ruins of the cathedral; (L) the tower of St. Regulus, or St. Rules, which is said to be more than 1500 years old, and which you need not believe unless you like, for I can assure you, it is as entire as any house in St. Andrew's. I am tired of writing, and therefore must give over my description, which is by this time become wearisome to you, as well as to me, I dare say.

"You told me in one of your letters to go three miles east of the coast, to look for onyx's, but I am so lazy I have not gone yet. I heard something of a *petrified rock*, (as it was called,) in that direction. I accordingly went on Saturday last, partly to gratify my own curiosity, and partly to have something to send to you; and if you think as little of it as I do, you will grudge its share of the carriage. Your *lobster shells* shall come this time, whether they be broken or not, and you must remember to thank me by return of post.—A mean parcel. I have to thank you for your last, and if you send me a good penknife, I shall have the same duty to perform in my next I thank you for your *gentle hint* with respect to sending compliments to Miss —; they are here, as also to every other person that cares for them.

"If you are able to read the latter part of this letter, you will do more than I expect. A bad pen has tired my patience. I have just enough remaining to subscribe myself,

"Your affectionate Brother."

He paid a visit of a few days to Perth, during the Christmas vacation of college, and returned to prosecute his studies with increasing ardour and diligence. When the end of the session arrived, he bore off the silver medal, which is the highest prize of the junior Greek class, which he attended. He also received "Zenophon de Cyri Expeditione," as a prize in the junior Latin class. In the senior mathematical class, taught by Professor Duncan, he obtained "Simpson's Conic Sections," as one of the prizes; but which in order, I have not ascertained. This success could not fail to be flattering to a young and ardent mind; yet I do not recollect that he seemed much elated by it on his return. He seldom spoke of himself, and though to me he was accustomed to speak freely, he rarely adverted to his exertions, and scarcely at all to the honours which he had obtained.

I have reason to believe, indeed, that the good work was slowly and imperceptibly going on in his soul. I know that he was then in the habit of reading the Scriptures regularly every day, and that he and his companion frequently joined together in prayer. His uniform correctness of conduct and regularity in attending the means of grace on Sabbath, encouraged the hope that a decided profession of religion would be made at no distant period. In such a case as his, no very marked or visible transition could take place. His mind, familiar from infancy with divine truth, had not to acquire a theoretical knowledge of it. Not the intellectual perception of the gospel, but the moral taste for its beauty and adaptation, was the thing required. The former is a mere human attainment, the latter is the doing of the Lord. Man may cultivate and enlarge the understanding;

but God only can touch and renovate the heart. Our expectations in regard to this were not disappointed.

The following extract of a letter from his companion Mr. Duff, confirms these observations, and shows what a change must afterwards have taken place.

"During the session of college at St. Andrews, in 1822–3, he and I lodged together in the same room. He was still the same John Urquhart, though more ripened in intellect, and, if possible, more amiable in deportment. He attended the junior Greek and Latin classes, and the second mathematical class. He gained the first prize in the Greek,—a prize in each of the competitions in the Latin,—and a prize in the Mathematics; all this he accomplished with little labour or exertion. He spent much time in reading books from the public library: of what description these generally were, I do not now remember; but one he read and re-read with peculiar satisfaction,—'The Memoirs and Writings of Henry Kirke White.' He took great delight in walking along the sea-shore, and exploring the rocks which so abound in the neighbourhood of the town. Throughout the whole session we regularly engaged in the worship of God morning and evening; but I fear there was much coldness, and much formality in almost every exercise. With neither of us I fear, was religion then made *the great object*. There was little appearance of the savour and unction of divine grace,—little appearance of real joy and delight in communion with God,—little in short, to manifest the earnest longing, the devout aspiration, the holy zeal of

him whose piety is deeply rooted in the heart, and tinctures more or less with its own sacredness, every thought and feeling, every word and action. The Bible was read, but I fear that the spiritual meaning of the Bible was not understood, and the subduing power of its doctrines not felt. Prayers were regularly offered; but I fear that the real *spirit* of prayer was wanting,—the fervent outpouring of the heart to God,—the wonders of redeeming love formed but a small share of our discourse:—our own individual interest in the great salvation, formed not a prominent subject of eager inquiry and anxious examination. In this manner passed the session of 1822–3, without any remarkable incident."

He passed the following summer at home with his friends, without any circumstance occurring worthy of notice; and in the beginning of November, 1823, returned to St. Andrew's to attend his second college course. Scarcely any of his correspondence during this session remains. He appears to have been very busily engaged in his various studies; and yet it was towards the close of this period, that he was led to make that decided profession of religion, which he was enabled to maintain to the last. I cannot express the gratification I felt on receiving the following letter from him; and which, notwithstanding its peculiar references to myself, I hope I shall be forgiven for presenting entire. I had not previously heard of his taking the step to which it refers.

"*St. Andrew's, April* 13, 1824.

"My dear Sir;

"It is with feelings of a very peculiar nature, that I sit down at present to write to you. Since I saw you last I have been admitted a member of a Christian church. I determined to write to you at present for several reasons. I have long considered you as one of my best friends, and as a sincere servant and follower of Jesus Christ; and your preaching was the first instrument in the hand of God, of leading me to think seriously of an eternal world.—To you, therefore, I have determined to reveal every feeling, and to open the recesses of my heart.

"My first impressions of danger, as a sinner, were caused by a sermon you preached on a Lord's day evening, about a year and a half ago. At the time, I was very much affected; it was then, I think, that I first really prayed. I retired to my apartment, and with many tears confessed my guilt before God. These impressions were followed by some remarkable events in the providence of God, which struck me very forcibly. About that time, I had a proof of the inability of earthly wisdom and learning to confer true happiness, by the melancholy death of Mr. Moncur. On leaving my father's house to come here, shortly after, I felt myself in a peculiar manner dependent on Jehovah. I was removed from the care of my earthly father, and from the intercourse of my earthly friends; and I felt great pleasure in committing myself to him who is the Father of the fatherless, and a Friend to those that have none. My companion used to join me morning and evening in the reading of the Scriptures, and prayer. In these, and in attending on

the more public exercises of God's worship, I had some enjoyment, and from them, I think, I derived some advantage. On my return home, however, last summer, I began to feel less pleasure in these employments; they began to be a weariness to me, and were at last almost totally neglected. My soul reverted to its original bent, and the follies of this world wholly engrossed my attention. Had I been left in that state, I must have inevitably perished. But God is rich in mercy; he delighteth not in the death of the wicked. In his infinite mercy, he has again been pleased to call my attention to the things of eternity. For some months back, I have been led to see the utter worthlessness of earthly things;—to see that happiness is not to be found in any earthly object;—that

> "'Learning, pleasure, wealth, and fame,
> "All cry out, it is not here,'

And I think I have been led to seek it where alone it is to be found,—in 'Jesus crucified for me.' I have felt great pleasure in Communion with God; and I have felt some love, though faint, to the Saviour, and to his cause. I have had a long struggle with the world, I have counted the cost, and I have at last resolved that I will serve the Lord. I have long been kept back from openly professing my faith in Jesus from an apprehension lest my future conduct might bring disgrace on the religion of the Saviour. But I have begun to think that this proceeds, in a great measure, from self-confidence, and from not trusting implicitly to the promises of God. He that hath brought me thus far, will not now forsake me; He that hath begun a good work will perfect it until the end.

"On Thursday se'nnight, after imploring the Divine direction, I felt it my duty to apply for admission to a Christian church; since then, I have conversed with two of the members; and, being proposed last Lord's day, I was received into their number. I have thus, my dear Sir, as far as I can, related to you without reserve, my various feelings, and my state of mind since I first was impressed with a sense of the importance of religion. I have yet many doubts whether I have been really renewed by the grace of God. Of this my future life must be the test. I see many temptations in my way, and I feel that I am not able in myself to withstand them. May God perfect his strength in my weakness, and may he enable me to live henceforth, not to myself, but to Him who died for me, and who rose again; to offer my body a living sacrifice, and to devote all the faculties of my mind to his service. And now, my dear Sir, pray for me, that He who is able to stablish me according to the preaching of Christ Jesus, may keep me from falling, and make me in the end more than a conqueror. At present, farewell; I hope to see you soon. Give compliments to Mrs. Orme, to my parents, and all friends, from

"Your very affectionate."

"P. S. You may, perhaps, think I have been rash in joining myself to the church here, when I have a prospect of returning to you in so short a time. I can only say that I felt it my duty to apply immediately,—that I have before experienced the danger of procrastination, and that I consider it much the same whether I be in the first instance connected with the church here, or with

that in Perth, and that our friends here were all of the same opinion. In connecting myself with that body of christians, to which you and my parents belong, I think I have not been influenced by the prejudices of education, but by a sense of duty, and the writings of the apostles themselves."

This letter bears all the marks of the most ingenuous and candid disclosure of the leadings of Providence, and the workings of his own mind. It shows the gradual and pleasing manner in which he had been led to receive and obey the truth; and that although he had been much engaged in literary and scientific pursuits, and ardently attached to them, the powerful operations of the Divine Spirit had carried forward the process of illumination and conviction, till it at last issued in his decided conversion to God. His reasons for taking the step which he had adopted were those by which he appears to have been invariably influenced in his religious course. He first sought to ascertain what was the will of God and on arriving at a satisfactory conclusion on this point, he was then prepared to encounter all difficulties which stood in the way of full compliance with it. He delayed not, but hastened to keep the commandment.

How much it is to be regretted that prudential considerations, or sinful timidity, induce many individuals, long after they have received the truth, to keep at a distance from the fellowship and ordinances of the church of Christ. Instead of looking at the command of God, and considering the shortness and uncertainty of human life, they allow year after year to pass away in inquiring and doubting; or resolving and calculat-

ing, instead of deciding and acting. The consequences are a deprivation of personal comfort, to a great extent; the formation of habits most unfavourable to the decision of religious character, and injuries of various kinds being done to the souls of others.

It is as clear as possible, that at the beginning, no sooner did men believe the Gospel, than they associated together for the observance of all the institutions appointed by Christ in his church. There was then no neutral ground on which they could stand, between the world and the church of God. No man is recognized in the New Testament as a Christian, who is not a member of a Christian society. Yet not a few can reconcile themselves to remain in the perfectly anomalous situation of doing all that Christianity seems to require, but making that profession of it which lies at the foundation of every thing else.

I am aware that human barriers have sometimes been presented, by which some have been improperly kept at a distance from the fellowship of the Gospel, who ought to have been welcomed into it. But I fear, in the majority of instances, the evil is to be traced to erroneous ideas of the Gospel, inadequate impressions of divine authority, and a want of that firm and decided principle, which, wherever it exists, will conquer trivial and even considerable difficulties. Providence is frequently pleaded as an excuse, while its arrangements are only putting our sincerity and principles to the test. As he who observeth the clouds will not sow, so he that will not go forward in doing the will of God till all difficulties are removed out of the way, will always find something to hinder him.

The plea set up by many, that they are afraid they may be left to bring disgrace on religion, is admirably adverted to by my young friend. A more superficial thinker would have ascribed this feeling to humility and self-distrust; he, with nicer discrimination, ascribes it to self confidence. Provided our obedience were in any instance the result of our own strength, we might be justified in exercising delay on this principle. But as from first to last we are called to depend on the strength of another, the case is very different. He who enables us to believe, and flee from the wrath to come, will assuredly preserve us from dishonouring him, if our confidence is properly reposed. Many refuse to believe in Christ, on the plea that their sins are too great for them to hope that they may be forgiven. This they call humility; while in fact it is the deceitful operation of pride. It is obvious that if they thought they were better, they would not feel the same difficulty; because they could then come to Christ with greater confidence of acceptance. Many think they are not good enough to observe the Lord's Supper; as if the observance of it ought to be suspended on their goodness or merit. It is intended exclusively for Christians; but under that denomination, it includes all of every grade in the profession, who really know and love the Lord. It is designed, not for the perfect, but as the means of promoting perfection in those who are aiming to attain it. It is intended, not for the full, but for the empty soul; and will always prove useful in invigorating the life of godliness.

In regard to the religious denomination which my young friend then joined, I have merely to remark, in connexion with his own observation,

that he never repented of that step, and retained his convictions as to its propriety to the very last. He said to one of his fellow students, whose letter is now before me;—"I shall never forget the affectionate, yet faithful manner in which the two brethren appointed by the church to converse with me, before being admitted to fellowship, discharged their duty." "We all agreed," says the writer, "that the step he had taken showed at once the humility of his mind, and the decision of his character." The following extract of a letter written long after, to the Rev. W. Lothian; pastor of the church, both illustrates his grateful feelings, and his strong attachment to the church under his care.

"I am chargeable with many faults, and carelessness is not among the least of them.—I will not offer any apology, or pretend to make an excuse for not writing sooner, for my own conscience condemns me. But be assured it has not proceeded from a want of Christian love, or a forgetfulness of the many spiritual blessings I have enjoyed under your ministry, and in communion with the church under your care, or the many acts of kindness shown me by many of its members. No! I will never forget St. Andrew's; and the remembrance of the place where first I professed myself a follower of the Lord, and the little body of Christians who first gave me the right hand of fellowship, will be remembered with lively gratitude and delight, when the associations of literary and social intercourse shall have been effaced, by the impression of other scenes, and different pursuits. How different is our friendship from that of the world! Distance of time and

place cannot weaken it, since neither can remove us from Christ. So long as we love him who begat, so long shall we love those who are begotten of him; and coldness of love to our Christian brethren can only be produced by lukewarmness in our love to God. Forgive my wandering;—I sometimes forget that I am writing a letter."

"The account which he gave," says Mr. Lothian, "of his religious views and experience, on being received into the church, was very satisfactory, and discovered great knowledge of the Scriptures in one so young. He particularly mentioned the advantage he had derived from parental instruction, and from hearing the Gospel faithfully preached. I thought it my duty to remind him, that by casting in his lot with us, he would be deprived of that patronage which might otherwise have held out to him prospects of temporal advancement. He, however, said, that he had examined the subject for himself, and could not conscientiously unite himself to any other body of Christians."

The propriety of Mr. Lothian's caution will appear when we reflect on the tender years of young Urquhart,—on his highly promising talents,—on the temptations incident to a college life,—and on the little inducement which he could have, under such circumstances, to connect himself with a small, and in the city of St. Andrew's, a despised independent church. Difficult as the circumstances were, he maintained his consistency and integrity of character to the last. And such was the power of principle, and his attachment to the body to which he belonged, that when on his leaving St. Andrew's, a very desirable situation was put in his power, he would not accept of it, till

the parties were informed that he was a Dissenter, and that the full liberty to act according to his own principles was the *sine qua non* of his acceptance. I mention these things chiefly as evidences of his sincerity, decision, and steadiness.

Important as these matters were, it must not be supposed that he was so absorbed by them as to neglect his professional studies. The best evidence of the contrary is furnished by the fact, that at the end of the session, which took place after he joined the church at St. Andrew's, he obtained again some of the best prizes. A second time he received the silver medal, as the best scholar in the senior Greek Class; and also the second prize, "Xenophon de Cyri Institutione," in the same class. In the third mathematical class, he also obtained one of the best prizes. His distinguished attainments as a Greek scholar, were thus noticed by Professor Alexander:—"He prosecuted his studies with unremitting assiduity; evinced talents and attainments in Greek literature of the first order; and in each session carried off, as he well merited, the highest prize of distinguished scholarship."

On his return home, I had the opportunity of conversing fully with him on the nature of his religious views, the great change which had taken place in him, and the object which he was now led to pursue. I found his mind, as I expected, devoted to the Christian ministry; and it now became my pleasing duty to encourage his resolution, and direct his reading with a view to that object. Possessing, as he evidently did, the leading qualifications to form a popular preacher, I hailed the day when it might be my privilege to

introduce him in some form to the elevated and responsible employment of the ministry. I forget whether he then said much, or any thing to me respecting the object to which he finally directed all his attention, the work of a Christian Missionary. I entertain little doubt, however, that he then thought of it; but as my views of his talents led me to think of the home, rather than of the foreign service, I must have chiefly directed his mind towards it.

While he was at home during this vacation, he wrote the following Essay, intended, I believe, for some magazine, which promised a prize for the best Essay on the subject. I remember that he showed it me; but I am unable to say whether he sent it. His accurate knowledge of the Gospel, and the ease with which he could express himself respecting its nature and design are here strikingly illustrated. I believe it is the first piece of extended composition which he wrote, and cannot therefore be so perfect as some of his subsequent pieces. But the language requires as little apology as the sentiment. The former is as simple as the latter is dignified.

AN

ESSAY

ON THE

NATURE AND DESIGN

OF THE

MISSION OF THE SAVIOUR ON EARTH.

When we look around us on the broad field of nature, and contemplate the numberless beauties of the universe, we are struck with the great power and glory of God, as the Creator and Preserver of all things.

When we turn over the page of history, and reflect on the ages that are past, and more especially when we trace the various wanderings of the favoured descendants of Abraham, we are still more impressed with his goodness and wisdom as the God of providence.

When we turn to the inspired volume, and behold the just and perfect nature of the law, which he has there announced to us, we are led to adore his perfect justice and holiness as the great Lawgiver.

From these sources we may deduce many of the attributes of God, and form some conception of his moral character; but there is a darkness which envelopes it, which not one ray of mercy irradiates; there is a cold gloom which hangs around it, and which is not enlivened by one spark of love.

It is only through the atonement that we can behold him as the God of mercy;—it is here that he is emphatically styled the God of love. It is only as he appears in the person of the Saviour that we dare approach unto him; it is only here that he condescends to be called Immanuel, God with us.

Here the darkness and uncertainty through which we viewed him, are dispelled, and life and immortality are brought to light by the gospel. Here mercy and truth meet together, righteousness and peace embrace each other.

The nature and design of the wondrous scheme of redemption are beautifully and simply described to us by Jesus Christ himself, who tells us, that 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'

Here man is represented as perishing; for God gave his Son, that whosoever believeth in him should *not perish*: by which is evidently implied, that man, previously to his believing in the Son of God, is in a perishing condition.

We would first then consider the perishing state of mankind which called for the intercession of the love of God; and which is the state of every sinner before he believes in the Saviour.

Here we would remark, that God did not create man in this perishing condition; he brought

it upon himself. In the beginning, God created man in his own image, that is, with a moral character in conformity with his own, with a heart pure and holy, and abhorring iniquity. In this state of holiness, and at that time when man was morally able to keep the commandments of an infinitely pure and just God, his Creator, as a pledge of his attachment to himself, desired him not to eat the fruit of a certain tree in the garden in which he had placed him; and at the same time warned him, in the most solemn manner, of the consequences of his disobedience. 'In the day that thou eatest thereof, thou shalt surely die.'

In defiance of this awful warning, the first of mankind put forth his hand and broke the commandment of that God who had bestowed upon him every blessing. In consequence of this transgression, a state of things took place, in which every descendant of Adam has been utterly unable to keep that law which God was pleased to reveal to them. This law is of necessity in accordance with God's own character,—perfect,—promising life to every one that abideth in all things that are written in it, to do them; and at the same time declaring, 'The soul that sinneth it shall die.' Such a law is the only one which could be given by a perfect God. Man had undergone a change: he was now become unable to keep any of the commandments of the Lord; but because man had fallen, the law of God was not to be suited to his depraved capacities. Such an adaptation would have argued change in the Lawgiver,—in him who knows no variableness nor shadow of turning. This law every individual of the human race has broken times and ways without number. We all, like

lost sheep, have gone astray. All have sinned and come short of the glory of God.

This then was the state of our fallen race; we had all broken God's law, and were exposed to its just condemnation. A holy God could not wink at sin, nor a just God forgive iniquity,—it behoved that satisfaction should be made, or that the whole human race should be given up to endless destruction.

Such satisfaction man could not make; he could not even perform his duty, much less atone for the sins he had committed.

None of the blessed spirits before the throne could give for us the satisfaction required; they were all bound, as well as we, to render perfect obedience for themselves at every moment of their existence, and could, therefore, perform no supererogatory duty to atone for the sins of others. Since then man had sinned, since he could render no satisfaction for himself, and since no created being, however exalted, could render it for him, there was but one alternative, it was necessary that the required satisfaction should be made by the Judge himself, or that man should be consigned to endless punishment.

This is the condition alluded to in the passage we have quoted. It was when man was in this state, when he had made God his enemy by his multiplied transgressions, that that very God against whom he had offended, 'so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' Yes! at that very time when all that was dear to man seemed lost for ever,—when there seemed to be no way of escape,—when there was no eye to pity nor hand

to help,—even then God said, 'I have found a ransom.' His eye pitied, and his right arm wrought salvation. No sooner had man fallen from his innocence, than God declared to him that 'the seed of the woman should bruise the head of the serpent.' This was the first of that lengthened series of prophecies regarding a future deliverer, which terminated in the coming of our Lord Jesus Christ. It was through faith in his name, as foretold in those prophecies, that the people of God were saved, who lived before his coming; it is through faith in his name, as manifested in the gospel, that more sure word of prophecy with which we are favoured, that believers are saved now; and through faith in his name also shall the elect be saved unto the latest generations. 'For there is none other name under heaven, given among men, whereby we must be saved.'

The design of the mission of Jesus Christ, we conceive, consists chiefly in two things:—the one is usually denominated our justification, the other, our sanctification. The first of these consists in our freedom from wrath, as the punishment due to our sins; being that part of the atonement which reconciles our forgiveness with God's justice,—that through which he can be just and the justifier of the sinner who believeth in Jesus.

The second, or our sanctification, is that which fits us for enjoying eternal life in the presence of God; being that part of the scheme of redemption which reconciles our reception into favour, with God's holiness; that through which he can be of purer eyes than to behold iniquity, and yet hold communion with the most polluted sinner who believeth in Jesus.

We have already shown that no less a being than God could atone for sin; but we must now remark that as man had sinned, so the law required that man should suffer. It was for this reason chiefly, we conceive, that our Saviour took not on him the nature of angels, but took upon him the seed of Abraham, being thus fitted in the estimation of the law to atone for the sins of man. Having therefore in due time appeared in the flesh, and sojourned a considerable time on earth for an example to his followers; the time drew nigh when the sentence of the law should be fulfilled in him who knew no sin; when he, who was God over all, blessed for ever, and who thought it no robbery to be equal with the Father, should be made a curse for us.

The sentence of the law was death; it behoved therefore, that the substitute should bear that sentence,—and he did bear it in its fullest extent: He bore our sins in his own body on the tree, and thus magnified the law, and made it honourable. While hanging on the accursed cross, the Son of God exclaimed, 'It is finished; and he bowed his head, and gave up the ghost.' Then was justice satisfied,—it had wreaked its vengeance on the person of our Surety; and thus as many as believe in him, are saved from the wrath to come.

While he thus obtained our justification on Calvary, our great Redeemer also made provision for our sanctification. While he was yet with his disciples on the earth, he promised to send to them 'another Comforter, even the Spirit of truth.' To sanctify the heart of the believer, and to assimilate his charcter to that of God, is the peculiar office of the Holy Spirit. Sanctification is not like

justification, attained at once; it is a progressive process. When a sinner believes in Jesus, his justification is completed, he is entirely freed from the punishment due to sin; but he is then only partially freed from the influence of sin itself. The work of the Spirit is only begun in his heart. That work, however, will still go on; day by day he will increase in love for holiness, and hatred at sin, though it will never be completed on this side of the grave.

Such, we conceive, is the design of the gospel, and such the means employed to accomplish this design. We shall now attempt to show the fitness of the means for the end.

We have already seen that the law was not adapted to the fallen state of man, nor indeed could be, so long as God was just; but 'what the law could not do, in that it was weak through the flesh, God, sending his Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.'

To man in his fallen and depraved state, the gospel is most admirably adapted. In calling upon a sinner, it does not address itself to his generous feelings; it does not appeal to his gratitude, and say, 'Can you any longer remain in disobedience to that God who has done so much for you?' 'Can you any longer love sin, when you see its awful consequences in the death of the Redeemer?' The force of such language could only be felt by a renewed mind; such language were addressed to an unregenerate sinner in vain.

In his mind there is no generous feeling; it is wholly selfish. In his mind there is no impression

of the love of God; there can, therefore, be no corresponding emotion of gratitude. How then, does the gospel address him? Is there yet any principle left in his depraved mind, which may be impressed by its declarations? Yes, there is such a principle,—it is this very selfishness by which we have characterized him,—it is a love of self,—a desire of self-preservation,—a desire, when he sees his danger, to escape from the wrath to come, 'What shall I do to be saved?' is the language of every sinner in this condition. It was for such characters that the gospel was intended, and it is to such that it holds forth its most gracious invitations. 'Believe on the Lord Jesus Christ and thou shalt be saved.' 'Come unto me, all ye that are weary and heavy laden, and I will give you rest.'

If, through the blessing of the Holy Spirit, the sinner be led to this refuge, he immediately experiences a heavenly joy, a peace which the world knoweth not. To this joy succeeds love. His heart is now in some degree sanctified, and hence, he is in some degree capable of receiving impressions of holy love; the emotion of gratitude is excited in his bosom, and he loves in return. He feels that the debt of love which he owes is far greater than he can ever pay: and his language now is, 'What can I do too much for him that died for me?' It is no longer a selfish principle which influences his conduct; he is now resolved to live not to himself but to Him who died for him, and who rose again. It is not now we apprehend merely through the fear of future punishment, or even through the hope of future reward, that he avoids sin, and follows after holiness. He has now acquired a new nature, which cannot take pleasure in iniquity. He is not indeed, freed

from sin, for then he were perfectly happy; but it is now the object of his abhorrence, and he is looking anxiously forward to the time, when it shall no more break in upon his enjoyment.

Thus we have attempted to give a cursory sketch of the nature and design of the mission of our Saviour; we have endeavoured to show how he reconciled the forgiveness of sinners, and their reception into favour with the justice and purity of the divine character; and also the fitness of the means employed for this purpose, and the wondrous change produced by them, upon the character of man. And now let the reader solemnly ask his own heart, 'Am I a partaker of the mercy here exhibited?' 'Have I been led to commit my soul to the keeping of Jesus?'

On the result of these questions depends our eternal happiness. And in this important inquiry let us not deceive ourselves;—'A tree is known by its fruits.' If our character does not correspond with the precepts of the gospel, whatever we may think, we have not believed it. And if we thus find that our belief has been merely nominal, let us seek God before it be too late;—let us come to him in the way which he has appointed while it is called to-day;—let us recollect that 'now is the accepted time, and now is the day of salvation.' Let us remember that every moment we put off, our hearts are acquiring an additional degree of hardness; and let us take warning from the declaration, that 'He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy.'

But, if we do experience something of that joy and love which the gospel describes, and have thus reason to think that we have believed in the Son

of God; let us not be content with what we have already obtained,—let us forget the things that are past, and press onward to the things which are before, for the prize of our high calling in Christ Jesus. Let us recollect that there is no standing still; that if we are not growing in holiness and spiritual strength, we must be falling back. Let us beware of thinking that the contest is over, as though we were already perfect; let us remember that sanctification is a progressive work; that it is not to be attained in a single day, or a single year, or in a series of many years, nor ever *wholly* attained, so long as we remain in this world of sin.

As a means of attaining greater degrees of grace, let us look to the Saviour and reflect on his finished work; the more we think on his sufferings, the more will we hate sin, which was the cause of them! The more we reflect on his love to us, the more will we love in return; for 'we love him, because he first loved us.' With our love, our holiness will increase, and we shall be the more assimilated to his glorious character; and consequently, we shall the more largely partake of that happiness which is enjoyed by him in full perfection. The subject of the love of God as exhibited in the atonement, is infinite, and will be the theme of our praises through eternity. But though never able fully to comprehend, yet may we ever be learning more of the height, and depth, and breadth, and length of that love which passeth knowledge.

This paper contains a very excellent view of all the leading truths of the gospel. They are every one of them stated fairly, and are all blended together in admirable harmony. No undue im-

portance or prominence is given to any one topic, while the practical design of the whole is constantly kept in view. It discovers a discrimination and justness of conception, as well as an extent of acquaintance with divine truth, very rarely to be found in a youth of sixteen.

Even at this early period, and while so little accustomed to composition, he was above the ambition of fine writing. Here is no attempt at it; and yet the language is admirable for its appropriateness and simplicity. His mind was evidently filled with the importance of the subject; and from the abundance of his heart his mouth spake. His only object was to express himself clearly and forcibly; and in this he completely succeeded.

My personal intercourse with him was shortly after this time brought nearly to a close. In consequence of removing to London, our subsequent connexion was maintained chiefly by letters. He employed himself, of his own accord, after my removal, for several weeks, in making out a catalogue of my library; classifying the books, as well as numbering them and registering their titles. It is now in my possession, and evinces, at once, his correctness and diligence, and his love for the proprietor, as it must have cost him considerable labour. That labour, however, I am sure he never thought of; it gratified, in a small degree, his love of books, as he amused himself by looking at many of them as he passed them through his hands; and it afforded him the far higher gratification of doing an unsolicited service to a friend whom he loved. I now deeply, but unavailingly, regret, that my opportunities of personal usefulness to him, were not, on my part, sufficiently cultivated. I too often neglected the

present, by anticipating the future; and thus allowed many occasions to pass away, which might have been employed in promoting his advancement in knowledge and piety. Still, I trust, that intercourse was not altogether without profit. He is gone before, to the region where are no defects. May it be my privilege to follow, and to meet him there at last!

Two events of considerable importance belong to his return to St. Andrew's, for the third session, in Nov. 1824.—His introduction to Dr. Chalmers, and attendance on the moral philosophy class, taught by him; and the formation of a Missionary Society among the students of the university. Of the Doctor, young Urquhart had long been a passionate admirer; and, to be one of his pupils, was the object of his most ardent desire. He was too modest to anticipate the enjoyment of Dr. Chalmers' personal friendship, in the high degree in which he afterwards enjoyed it; but which it is evident was most gratifying to both parties.

Moral Philosophy, as it has been usually taught at the Scottish Universities, is one of the most dangerous and ensnaring studies in which a young man can engage. Instead of being, as the designation of the science imports, the philosophy of morals, it is commonly treated as the philosophy of mind, and is chiefly directed to the varied and perplexing phenomena of mental perception and operation. Instead of connecting ethics with the revealed will of God, it has too often been employed to gender scepticism, and foster the pride of intellect. Hume and Malebranche, Berkeley and Reid, are more frequently appealed to than the writers

of the Bible; and many a young man who went with his principles tolerably correct, if not altogether established, has left the class a sceptic, or a confirmed unbeliever. The occupation of this chair by such a man as Dr. Chalmers is of incalculable importance. It secures against the danger of those speculations, which—

"Lead to bewilder, and dazzle to blind,"

and provides that morals shall not become the enemy, but the hand-maid of religion. May he long continue to adorn the chair which he so ably fills!

With missionary objects, young Urquhart's early associations had made him familiar; and his mind having become deeply impressed with the importance of eternal things, he was exceedingly desirous of interesting others in the noble object of missionary exertion.

Of his first appearance in the moral philosophy class, and, also of the exertion which he made to accomplish the other object, I have been furnished with a short account, by his bosom friend, and contemplated associate in foreign labours, Mr. John Adam. The following extract from a letter to me relates to both:—

"My first acquaintance with John Urquhart, commenced at St. Andrew's, in the winter of 1824. I had gone chiefly for the sake of Dr. Chalmers' Lectures to that university; and, besides my brother, was totally unacquainted with any of the students. The first subject given out as an Essay to the class, was on the divisions of philosophy.

The Doctor had introduced us to his department of the academical course, by some general observations on this topic. He wished us each to give an abstract in our own terms, before entering on the main business of our investigating moral philosophy. Not as yet familiar with any of my fellows, I was particularly struck when one of the youngest in the class, with simple dignity, (though, as he told me afterwards, with great perturbation of mind,) read an Essay, which, for purity of style, for beauty of imagery, and a masterly delineation of thought, exceeded every thing we had then heard. Nor could I but rejoice, when at the conclusion, a universal burst of admiration (which was evidently participated in by the Professor,) proceeded from all present, I need only say, that his character, thus established, was maintained during the whole course. The decision of the prize, both by Dr. Chalmers and his fellow students, awarded him the first honour they had it in their power to bestow.

"Soon after his first appearance in the class, I was happily introduced to him, at the house of one of Mr. Lothian's deacons, a Mr. Smith, when he mentioned a plan he was then meditating: viz. to attempt the formation of a Missionary Society, such as they had at Glasgow, which should not be confined to the Hall of Theology. This project was carried into effect a few days after; and a number of names having been collected from the Philosophy College, a junction was formed with a small society that had already existed amongst the students of divinity.

"During the term of this session, my friendship for John was cemented; and by studying together, by walks, and frequent intercourse, we became so

attached, that, not to have seen one another for a few hours, was an extraordinary occurence."

In a letter to his father, of the date of November the 3d, he communicates some particulars on the same subjects.

"My dear Father;

"I arrived safe here the same day I left you, and am again very comfortably settled in my old lodgings. I called on Principal Haldane, on Saturday, who received me very kindly, and invited me to breakfast on Monday. He said no application had yet been made to him, but he should be happy to serve me if it was in his power. At his suggestion, I mentioned to the other Professors, my wish to have some private teaching; but I find there have been more teachers than pupils applying already. So I have little hope on this score. I called on Dr. Chalmers yesterday; and find I shall need Smith's 'Wealth of Nations.' I will thank you to send it by the very first opportunity, as I need it immediately. I wish you would also send a slate, and a small black ink-stand belonging to my writing-desk, which I forgot.

"We have been attempting to form a Missionary Society in our College, to co-operate with one which the divinity students formed last year. We do not expect very large contributions, and the assistance which we can render to the cause may be, comparatively, but trifling: but the great object we have in view is to obtain and circulate missionary intelligence among the students;—a thing which, we trust, with the blessing of God, may prove useful to themselves; and, though not directly aiding the cause, may, in the end, prove

highly beneficial to it. For this purpose, we propose holding monthly meetings for the purpose of reading reports, and conducting the other business of the society. We wish also, if possible, to collect a small library of books connected with the subject; and what I have chiefly in view in writing to you about it, is, that you may send any reports, or sermons, or other works, connected with missions, which you can obtain. You may mention the thing to any of our friends who you think could favour us with any of such publications, which will be very thankfully received. The formation of such a society in such circumstances is, I think, peculiarly interesting; and may, if properly conducted, be productive of the most interesting results; and I am sure the friends of the Saviour will be happy to assist us in our operations. In asking for subscriptions, we have hitherto met with no refusals; and, though we have not yet got many, I have no doubt but it will succeed."

The following, written a little after this, notices the state of St. Andrew's, and some other things relating to the formation of the University Missionary Society:—

St. Andrew's, Dec. 15, 1824.

My dear Father;

"As I do not intend coming home at Christmas; and, as it will be some time before I need to send my box, I sit down to write you a few lines at present. I received yours along with a parcel containing a new watch, about a fortnight ago; for which I feel very grateful. I am as comfortably situated this year as I could wish. I have been introduced to some very excellent compa-

nions, at Dr. Chalmers' class. The Doctor has brought a good number of students from other universities, many of them of very polished manners, and, I think, not a few of very decided piety.

"The Doctor has thus not only increased the number of the students, (which, this year, amounts to about two hundred and fifty;) but those who have come for his sake, being mostly of evangelical principles, he has thus, though indirectly wrought a great change on the religious aspect of our university. It is to this chiefly, that I would attribute the success with which my efforts have been crowned, in attemping to form a missionary society in our college. We have got about forty subscribers, and have already had two meetings, which we propose to continue monthly. There have also been formed a number of Sabbath Schools, one of which is taught by Dr. Chalmers himself, and the rest by students. And, besides this, several meetings are held, by select parties of students, for social worship. Such a change, I did not certainly expect to see in my day. And this has not all gone on without opposition. Not only were we refused a room in the college for our missionary meetings, but the minds of the people of the town are so influenced that, even yet, we are not quite sure of a place to meet in regularly.

On the whole, our college seems, at present, to present an aspect something similar to that of the University of Oxford, in the days of Hervey and Wesley. Among the rest of my class-fellows, there is a young man who seems to be very zealous in the cause of truth. He goes out to the country and preaches every Sabbath afternoon, at a place called Dunino;—a place very much ne-

glected; and on Sabbath evenings, he has a meeting of fishermen, to whom he preaches.

With all this to render me happy, the remark of the shepherd of Salisbury plain is still applicable to me:—that 'Every man has his black ewe;' I have not been able to get any teaching, &c."

"I am,

"My dear father,

"Your most affectionate son."

These letters show how much his mind was now occupied with promoting the spirit of missionary enterprise among his fellow-students. Instead of wondering that he should have met, at first, with some opposition to his plans, when we consider the materials of which colleges consist, it is rather surprising, he should have been so successful. The state of religious zeal in the University of St. Andrew's, had, for many years, approached nearer to the freezing than to the boiling point. The first attempt, therefore, to rouse and kindle the flame, could not fail to produce a certain degree of commotion. This, however, our young friend, and his associates, met in a Christian manner, and overcame by their prudence and good sense. Dr. Chalmers was early engaged in its support; and others of the Professors also came afterwards to encourage it. His friend, Mr. Duff, gives the following account of the progress of John's religious views and feelings at this time, and of his exertions in forming the missionary society among the students:—

"At the beginning of the session of 1824–5, the traces of a gathering and growing piety were very observable. 'Out of the fulness of the heart the

mouth speaketh;' and, accordingly, religious subjects became with him, the great, the constant, the delightful theme of conversation. Christianity was not now with him, a mere round of observances;—a matter of cold and heartless formality. It engrossed all his thoughts,—it gave a direction to all his actions; and his chief concern was how to promote the cause of his Redeemer. One evening, early in the session, a few of his companions met in his room. The main topic of conversation was the blindness of the understanding, and the hardness of the heart, with its entire alienation from God. This led to a discussion upon the influences of the Spirit in removing the various obstacles that oppose the reception of the truth as it is in Jesus. On this subject Mr. Urquhart's thoughts were striking, and his views luminous. Our attention was then directed to the resistance made to the offers of the gospel by the men of the world, and the want of universality in its propagation. The efforts of enlightened Christians in publishing the glad tidings of salvation, and the operations of missionary societies, were then largely spoken of. The next, the paramount importance of this object as involving the interests of time and eternity, was acknowledged by all. The question was suggested, Is it not possible to form a missionary society among the students? By some the idea was reckoned chimerical, from the coldness and apathy well known to prevail among the members of the university. By others, among whom was Mr. Urquhart, it was strenuously urged, that a vigorous effort should, at least, be made for the purpose of forming an association for the promotion of so good a cause. I cannot now state the precise amount of influence which Mr. Urquhart's

arguments had on those present;—only he was most urgent and impressive in maintaining the propriety of the scheme, and its probability of success. Paper was accordingly produced, and the prevailing sentiments stated: the object being to procure a sufficient number of subscribers friendly to the missionary cause, to justify the formation of a society. A small association of divinity students met on the preceding year, in a private room, with the intention of reviewing and supporting missions. It was suggested, therefore, that a union might be formed between the divinity and philosophy students, (in the event of the latter coming forward,) so as to form an active and efficient body of members. The whole scheme, so ably advocated by Mr. Urquhart, succeeded far beyond the most sanguine expectations. And thus originated the St. Andrew's University Missionary Society, which now ranks among its friends and supporters more than one third of all attending the university.

As this society occupied so much of his thoughts, and was, in fact, productive of some very important results to himself and others; and, as the mode of conducting its affairs was somewhat peculiar, I am glad that I can give some account of it from the pen of its founder. It was furnished to "The St. Andrew's University Magazine," a small monthly work, published by those of the young men attending the theological and philosophy classes; and to which Urquhart was an occasional contributor. Though written the following year, it may be read appropriately in connexion with the present period of my young friend's life. It is entitled—

Dr. CHALMERS.

ST. ANDREW'S MISSIONARY SOCIETY.

Perhaps an apology may be necessary for again calling the attention of our readers to a subject which may be supposed by some of them to have already occupied too prominent a place in the pages of the University Magazine. It is not, however, to the general subject of missions that the following observations refer; but to an institution, which, for several reasons, is highly deserving of our attention. The meetings of the St. Andrew's Missionary Society are conducted by one of the most distinguished men of the present age; and one who is both an *eleve* and a Professor of our own University. After alluding to Dr. Chalmers, it is scarcely necessary to add, that the perfect originality of the plan of procedure in the public meetings of this society, furnishes the subject with an additional claim upon our regard. We feel quite ashamed, indeed, that we have not ere now given a more detailed account of these highly interesting meetings. Our only excuse is, that we have felt unequal to the task. When any subject is treated in an ordinary manner, a brief summary of leading ideas may be sufficient to suggest a pretty accurate conception of the whole; as a well executed sketch may give a just enough idea of a common painting. But should we attempt to give any adequate conception of the rich and expressive diction, and the living imagery of Dr. Chalmers' style, by a meagre outline of his ideas, it were something as if a mere dabbler in the fine arts should hold up his own rude and imperfect

sketch of some masterpiece of the pencil, and pretend thereby to afford a just representation of that original, in which every lineament gave grace and beauty, and every touch gave life. This, therefore, we shall not attempt. Our object in these remarks is to give some account of Dr. Chalmers' plan of procedure, which we think might be extensively adopted in meetings of a similar nature, with very considerable advantage.

Dr. Chalmers is, in the widest sense of the word,—a Philosopher; and philosophy is his companion wherever he goes. He has here succeeded in introducing her into a place, where, it must be confessed, she has but seldom appeared hitherto, and where her friends expected, least of all perhaps, to find her,—the meeting of a Missionary Society. If we have been at all able to guess at the scope of Dr. Chalmers' general plan, from the few of these meetings we have had the pleasure of attending, he appears to us to have taken a most interesting view of missionary operations. He seems to regard the history of Christian enterprise among the heathen, as a wide field of observation, from whence we may gather, by induction, some very important truths in reference to the Christian religion. Accordingly, while interesting selections are read from the periodical accounts of different missionary societies, the inferences that may be legitimately drawn from the facts there recorded, are set forth by Dr. Chalmers in paragraphs of his own composition, occasionally interspersed with extemporaneous explanation. These serve to connect together the extracts that are read, and thus give to the whole, the air of a continuous and well arranged discourse, where some important doctrines are advanced, which are

proved as well as deeply impressed on the mind by an appeal to very striking historical illustration. Apparently from a desire to give a more distinct view of the different spheres of missionary labour, Dr. Chalmers seems to wish to confine his attention to the operations of one body of Christians at a time. At those meetings which we have had the opportunity of attending, during this and the preceding session, the facts which have formed the ground-work of Dr. Chalmers' observations have been gleaned, chiefly from the accounts of the Moravian missions. We have been informed that during the summer months, the Church Missionary Society, and the Baptist Missionary Society, have also shared his attention.

The facts connected with the Missions of the United Brethren, that Dr. Chalmers has brought forward, have given rise to some investigations concerning the great principles of our faith, which must prove interesting, not only to the supporters of missionary societies, but to every one who feels any concern in the cause of genuine Christianity. Some of these inquiries are so interesting, and lead to results of such paramount importance, that we shall refer a little more particularly to those facts which tend to their elucidation.

The United Brethren have been at once the most successful, and the most popular of all missionaries. And it may be interesting to examine a little more closely into these two characteristics of the Moravian missions. And, First,—as to their success.—What has been the cause of it? What are their views of divine truth? What has been the mode of their instruction? And in their discourses, what are the truths which they bring most prominently forward? It is well known that

on this very subject, there is a division of opinion among the teachers of Christianity in our own land. One would think that a careful examination of facts, might lead to a satisfactory determination of this question.

Some theologians are of opinion that a few of the leading truths of the Gospel, such as the atonement of Christ, and the other doctrines that are inseparably connected with it, should hold a most prominent place in their public instructions. Others, while they may admit that these truths are contained in the Scriptures, and as such are to be received by us as matters of faith, are yet of opinion that they are a little too mysterious for the common people, and assure us that they think themselves far more likely to promote the cause of religion and virtue, if, instead of chiming on a few theoretical dogmas, they attempt to enforce on the attention of their hearers, those divine precepts, which embody the principles of a morality the purest and most perfect that the world has ever known.

Now, on perusing the accounts of the Moravian Missions, we find that, on this very subject, a most interesting experiment has actually been made. These two systems of religious instruction have been successively brought to bear upon the same people, while their circumstances remained the same, and therefore the experiment may be deemed a fair and decisive one. What renders the case still more interesting, is its great simplicity. There are no disturbing forces, so to speak, to confuse or embarrass our calculations in this highly important question of moral dynamics. The subjects of the experiment were savages in the very lowest state of degradation, and therefore

we have no allowance to make for any state of preparation that might result from previous knowledge. If it appear from the facts to which we shall refer, that the declaration of those doctrines generally deemed too abstract to produce any practical effect on the popular mind;—the doctrines, viz: Of the total depravity of all mankind,—of the vicarious suffering of the Son of God,—of justification through belief in his atonement, and sanctification through the emission of the Holy Spirit;—if it appear that the simple declaration of these truths has wrought efficiently to the moral and economic renovation of the most ignorant, and the most barbarous of the human species; then it follows *a fortiori* that these are the doctrines which when preached in our own country, are most likely to prove effectual in producing uprightness, sobriety, and godliness throughout our own enlightened community.

To come then to the facts. The scene of the experiment was the inhospitable region of Greenland; and the moral and intellectual condition of the inhabitants was even more barren and dreary than the scenery with which they were surrounded. Here the only plausible system of instruction seemed to be to attempt to teach the savages those truths which are of a preliminary nature. Accordingly, the missionaries set to work most assiduously, in telling the Greenlanders of the being and character of a God, and of the requirements of his law. However plausible this mode of instruction may appear, it was patiently continued in for *seven years*, without producing even the smallest effect on those hearts which ignorance and stupidity had rendered almost inaccessible. The first conversion, (as far as man was concerned,)

may be said to have been accidental. Some Southlanders happened to visit the brethren, as one of them was writing a translation of the gospels. They were curious to know what was in the book, and on hearing read the history of Christ's agony in the garden, one of the savages earnestly exclaimed, "How was that? Tell me it once more; for I also would fain be saved." But it would be foreign to our purpose to enter into a minute detail of facts. We refer those who may wish to inquire more particularly into this most interesting passage of ecclesiastical history, to the original accounts,* which may be found in the library of the University Missionary Society.—Suffice it to say, that sometime after this remarkable conversion, the brethren entirely changed their method of instruction. "They now directed the attention of the savages, in the first instance, to Christ Jesus, to his incarnation, to his life, and especially to his sufferings."† This was the beginning of a new era in the history of the evangelization of Greenland. Conversion followed conversion, till the missionaries could number *hundreds* to whom the message of God had come, not in word only, but also in power. There is still one objection that may be made to the inference drawn from these facts, and one which at first sight appears very plausible. It may be asked, How do we know how far the first mode of instruction employed by the missionaries, although it produced no immediate benefit, may not have prepared the minds of savages, for receiving with intelligence the truths that were afterward declared to them?

* See Brown's History of Missions, vol. i. p. 294—298. Crantz's History of Greenland.

† See Brown's History of Missions.

To this we answer that previous to the preaching of the gospel, the savages do not seem to have been so much interested in their teachers, as to give them a fair hearing; and they surely could not be influenced by instructions to which they had never listened. But even were this a doubtful matter, the first conversion in Greenland is a splendid proof of the way in which the simple truths of the Gospel seek their way to the human heart, unpioneered by any preliminary instruction whatever.

But, quite satisfactory as this experiment is, still did it stand alone, we might justly be charged with a rash induction, in drawing a general conclusion from premises so limited. But it does not stand alone. The Moravians have attempted the conversion and civilization, of men of almost every country and of every condition; and their uncommon success is borne testimony to, by all who have visited the scenes of their philanthropic exertions. Amid the snows of Greenland, they have planted their little villages of comfort and happiness; and the eye of the traveller has been refreshed, as it lighted on some spot of luxuriant verdure, which their hand has decked out in the midst of an African desert.* And, wherever success had attended their endeavours, whether they tell of a single addition to the number of their converts, it is to the preaching of Christ, and of him crucified, that they attribute it all. Indeed, if we inquire into the reason why the Moravians have been more successful than other missionaries, we find that the distinguishing peculiarity of their preaching consists in this, that they dwell more simply

* See Barrow's Travels.

and more constantly, on the love of Christ. In all parts of the world their mode of teaching has been nearly the same, and the change which their instructions have produced, upon men, the most diverse in their character and circumstances, is a beautiful illustration of the divine efficacy which accompanies the simple preaching of the gospel. Under the instruction of these simple, and often uneducated men, the roving and unrestrained savage has been led to abandon his irregular habits, and to cultivate the decencies of civilized life. Under their instruction, the North American Indian has been divested of his barbarous cruelty, and has even been known to suffer the most palpable injustice, and the most inhuman treatment from his countrymen, without an attempt, or even a wish to revenge. And, finally, under their instruction, the degraded, and almost heart-broken slave has been led to bow to the scourge of his insulting oppressor, with a meekness and submission, which the religion of Jesus alone could inspire.

These are facts; and facts are far more eloquent than words. We leave them to make their own impression.

We are aware that we may seem to have dwelt too long on this one illustration; but the paramount importance of the subject is a sufficient excuse. Almost every extract that Dr. Chalmers has read, has tended to demonstrate the vast superiority of that mode of Christian instruction which is generally termed *evangelical.*

After dwelling so long on a single illustration of Dr. Chalmers' method of conducting the business of these meetings, we could have wished much in the present paper, (and more especially as this is the last opportunity that may now be afford-

ed of so doing,) to have gone on with a more general account of the numerous interesting topics that have been discussed during the course of the Doctor's prelections. There is still one point, however, regarding the missions of the United Brethren, which we should be most unwilling slightly to pass over. And we are the less sorry, that we have been led, in these detached sketches, to confine our attention exclusively to one or two points in the history of missions, inasmuch as we have all along expressed it to be our design, to draw the attention of our readers, not so much to the subject of missions, as to those important truths which the experiments of Christian philanthropy may have tended more strikingly to illustrate, and more firmly to establish.

We have said of the United Brethren, that they have been at once the most successful, and the most popular of all missionaries. We have, already, at some length, inquired into the causes of their success; it now remains, that we briefly advert to the subject of their popularity.

We have already seen that the peculiar views of religious truths which these Christians entertain, are not such as generally meet with very high admiration in the world; and any person who has just glanced at their writings, must know, that the way in which they express their sentiments, is not very highly calculated to please the ear or gratify the taste of general readers. Certainly, at first sight, it is not very easy to conceive how the very persons who dwell most exclusively on those doctrines of the Bible, that are known to be most revolting to mere men of taste, should at all have attracted their attention, or gained their esteem. And yet it is a notorious fact, that by men in

power, in the colonies where they labour, the Moravian missionaries are very highly respected; while, among men of taste at home, they have become the objects of an almost sentimental admiration. The explanation of the matter which Dr. Chalmers has given, is at once simple and satisfactory. It is just this:—The thing has had time to work. And those very principles which themselves are so generally nauseated by men of science and literature, have effloresced into a beauty and luxuriance which command the esteem, and excite the admiration of all.

When the man of taste reads in the accounts which these missionaries give of their success, such sentences as these, "Our Saviour continues to bless our feeble testimony, concerning the atonement which he has made for sinners." "The Lord graciously owns our feeble endeavours, and accompanies with his blessing the preaching of the word of the cross,"* (and these are fair specimens of the whole strain of their writings;) in all probability, the sneer of mingled piety and contempt curls upon his lips, or he turns proudly away with loathing and disgust. But when the same individual is told of smiling villages, and cultivated fields, starting forth as if by magic, in the midst of a barren wilderness,—when he hears that those whom he had been wont to rank, in point of intellect, with the inferior creation, are now disciplined in the elements of general knowledge, and skilled in the endowments of the arts,—when he beholds the wandering marauder of the desert associated in little communities where peace and order reign in every breast, and comfort smiles upon

* Periodical Accounts of the Missions of the United Brethren.

every family;—his whole soul is enraptured by the realization of those very scenes, the mere imagination of which has given to poetry and romance, their chief and loveliest attractions.

Indeed, so different are the emotions excited in the mind of a man of taste, by the contemplation of the principles which are at work, and of the effects that are evolved by their operation, that he cannot be brought to believe that there is any such close connexion between the result, and that which is alluded to be the cause of it. He will not admit that a state of things, so truly worthy the admiration of every benevolent and right thinking mind, could ever have been the result of a mode of operation so despicably weak and unphilosophical. And so biassed is his judgment by former prejudices, that no form of evidence, however strong, can ever compel him to the belief that those scenes of happiness and prosperity, which have so charmed his fancy, can at all have any thing to do with the canting weakness, or the severe austerity of a system, which, far from thinking it capable of introducing order and comfort, when confusion and misery had reigned before, he had always been wont to regard as that which damped the hilarity, and embittered the pleasures of those who were weak enough to become the dupes of its hypocritical promulgators, even in happier lands. Accordingly, in the broad day-light of the strongest evidence for the contrary, it has been most confidently asserted, that the success of the Moravian Missionaries is not at all to be referred to those causes to which themselves have ascribed it. The celebrated traveller, Barrow, who visited the stations of the brethren in South Africa, gives the very highest testimony to the

success of their operations; but the nature of the operations themselves, he most grossly misrepresents. *Their* system he contrasts with one, which he is pleased to call that of the "Gospel Missionaries." "Instead of preaching to the natives," he informs us, "the mysterious parts of the gospel, the Moravians instructed them in useful and industrious habits; instead of building a church, they erected a storehouse. Their labours were crowned with complete success."* In a paper on Barrow's work, in the Edinburgh Review, as well as in another article in the same periodical, on Lichtenstein's Travels, the same high commendation is awarded to the Moravians, for the wisdom manifested in their plans, and the same gross misrepresentations are made in regard to the *nature* of these plans.† In the last mentioned article we are expressly told that the Moravian brethren "begin with civilizing their pupils,—educating and instructing them in the useful arts." We are not sure whether this reviewer was the original inventor of the oft-repeated objection to missions in general. That "you must civilize a people before you can christianize them." But if he was, it is most unfortunate for his theory that he happened to stumble on the operations of the Moravian missionaries, in order to support it; for never has the objection met with more triumphant refutation, than in these successful labours of these devoted philanthropists. The author of the review meant to compliment the Moravians; but they felt insulted

* Barrow's Journey in Africa, p. 881.

† Edinburgh Review, vol. viii. p. 434—438, and vol. xxi. p. 65, 66.

by his eulogium, and were the first to come forward and deny his assertions.

Here, then, is a very high testimony to the efficacy of evangelical religion. A person unacquainted with the hidden mechanism, is delighted with the visible effects which are produced by it. He begins to speculate on the principles in which such results must have originated. He forms a theory of his own, agreeable to his own previously acquired modes of thinking, and proceeds forthwith to compliment those who had acted on so excellent a plan, and who had demonstrated its efficacy by the beautiful system which they had caused to emerge from it. The workers behind the scenes, now come forward, and tell him that he has quite mistaken the matter; for they have been acting on a system altogether different. Our speculator is not only disappointed to find that his own theory receives no support from the facts under consideration, and may not, for aught that he has yet seen, merit the high eulogiums, with which he has thought fit to honour it; but he is confounded to discover, that he has been unwillingly bearing testimony to the merits of a plan at variance with his own; and that the system to which his high eulogiums are now most legitimately transferable, is one, which he has all along been accustomed to declaim against as irrational, and to despise as unphilosophical.

The interesting views and reasonings of this well-written paper are deserving of attention from the friends of missions. It shows how much may be made of this subject by men of a discursive and philosophic turn of mind; and were missionary meetings occasionally conducted in the

manner pursued by Dr. Chalmers, they would prove more interesting and instructive than they often do. Considering the period during which exertion has been made to propagate Christianity among the heathen, and the number of persons who are employed in the work, both at home and abroad, it is surprising that some work, on what might be called the philosophy of missions, has not yet appeared. The only things, approaching to this character, are the "Hints on Missions," by Mr. Douglas, of Carvers; and the work on "The Advancement of Society," by the same highly gifted individual. But the former of these productions too accurately corresponds with its title, to answer the purpose to which I refer; and in the other, the subject is only noticed as one among many. From these works, however, the germ of a highly valuable essay on the subject of Christian Missions to the heathen might be obtained.

What we want is not an increase of reports of yearly proceedings, and arguments derived from the Scriptures, to persuade us that it is our duty to engage in this good work; but a condensed view of the knowledge and experience which have been acquired during the last thirty or forty years. What appear to be the best fields of labour?—what the most successful mode of cultivating them?—what the kind of agency which has been most efficient, and least productive of disappointment?—what the best method of training at home, for the labours and self-denial to be encountered abroad?—whether are detached and separate missions, or groups of missions and depots of missionaries, the most desirable? These, and many other questions, require a mature and deliberate

answer. The materials for such an answer exist. And can none of the officers whose time is wholly devoted to the management of our missionary societies furnish such a digest? Are they so entirely occupied with the details of business, as to have no time or inclination left for looking at general principles? Were more attention paid to the ascertaining of such principles, and more vigour and consistency manifested in prosecuting them, there might be less of glare and noise; but, assuredly, there would be a prodigious saving of labour, property, and life; and, in the end, a greater degree of satisfaction and real success.

"The first requisite in benevolent operations," says Mr. Douglas, "as in all other undertakings, is system; a fixedness of design, and a steady adaptation of the means to the end. Opposite to that of system, is the pursuing of what are called openings, or the being caught with every change of circumstances and drawn by every chance of success into new paths of pursuit, having no connexion with each other, and leading to remote terminations. Every step gained in a system, strengthens; every step gained without it weakens. The first object acquired leads to the possession of the second, and that to the attainment of the third, if all the objects to be attained are originally chosen with reference to the accomplishment of a plan. Every new object, where there is no system, divides the already scattered forces; and success, if pursued, might dissipate them entirely, and leave but the vain pleasure of having a number of defenceless stations, each calling for assistance, and all calling in vain, while the society only retained the empty boast of an extended line of operations, and of being

equally helpless and inefficient in every quarter of the globe. On a system, each part strengthens the other, the line of communication is held up entire; as each point is gained, the whole advances; they are all in movement towards the same position, and they rest upon the same centre of support."

I cannot pursue the subject farther, but the existing circumstances of our missionary institutions call loudly for the consideration of these judicious remarks. I return to the narrative.

Not satisfied with his exertions in establishing and aiding a missionary society, and thus contributing to diffuse the gospel abroad, John felt it his duty to do all the good in his power to those among whom he lived. This led him at the commencement of this session to engage in teaching a Sabbath School, in a village a few miles distance from St. Andrew's. To this place he was in the habit of going regularly every Lord's day evening, and occasionally, also, on other days, when he could find time, for the purpose of conversing with the parents; and thus endeavouring to interest them in the spiritual welfare of their children, and in their regular attendance at the school.

These engagements have often been productive of the most beneficial effects on young men intended for the ministry, as well as on the minds of the rising generation. They stimulate to the examination of the Scriptures, accustom the teacher to an easy and familiar method of speaking and address; and increase his acquaintance with the peculiarities of human character. The difficulties he experiences in conducting such seminaries, and accomplishing his wishes, will be found to arise from many of the same causes which operate on

the "children of a larger growth," whom he may afterwards be called to instruct. And the mode of meeting these difficulties by a combination of faithfulness and affection,—of perseverance and prayer, will habituate him to the exercise of principles and dispositions of the last importance, in discharging the duties of the christian ministry.

To this kind of service my young friend was much attached, as well from choice as from principle and a sense of duty. He was sensible of the benefit which he derived from it himself; and, therefore, wherever he was, though but for a short time, he endeavoured to collect a few young persons around him. From the great amiability of his disposition, he never failed to bring them together, and to attach them to him; and, from his happy method of engaging their attention, he was always rewarded, in seeing their love to the exercise, as well as their personal attachment to himself. On his return home, at the end of the session, he succeeded in establishing a meeting of a few young men, of his own age, in his father's house, once a week, for conversing about the Scriptures, and prayer; the benefit of which some of them, I hope may yet enjoy. While there, also, during the summer vacation, he taught a Sabbath School, in the neighbourhood of Perth; thus evincing his sincerity and diligence in the improvement of every opportunity of usefulness which he could command.

Having noticed his feelings and views in regard to religion, and to the work of the gospel abroad, and his exertions to promote its interests at home, it will now be proper to advert to his progress in

his literary pursuits, especially in that class in which he made so distinguished a figure. A certain description of persons, who are not altogether opposed to religion, but who feel exceedingly cool in regard to its claims, both upon themselves and others, are much disposed to allege, that if the attention of a young person is much occupied with religious subjects, other things which he ought to pursue, must be neglected. It is admitted that there is some difficulty in perfectly adjusting the relative and proportionate claims of religious and other pursuits, especially during the more active period of human life. Wisdom is necessary to direct in this, and in many other matters, which cannot be determined by the language of the Scriptures. To which the preference is due, no doubt can be entertained. "Seek ye first the kingdom of heaven and its righteousness," is a plain injunction applicable to all circumstances, and at all periods of our existence. True wisdom consists in obeying that injunction, which will never fail to secure the fulfilment of the promise, "and all these things shall be added unto you." Should there be in any instance an excess in devoting what may be considered too large a portion of attention to religion, surely it is a very pardonable offence. If it be an error, it is an error on the safe side. Allowances are made for individuals following the bent of a powerful genius, when that genius is directed towards some earthly object; but, unhappily, if the bent of the mind is toward religion, the feeling which is manifested is very different. What is an amiable and praiseworthy enthusiasm in the one case, is denounced as miserable and misguided fanaticism in the other. The conduct which raises an artist or a poet to

the summit of earthly glory, places a Whitefield and a Martyn in the pillory of the world's scorn.

It is no common thing to find a mind so nicely poized and balanced, as to be capable of giving every subject of examination its proper degree of attention, and every object of pursuit its just measure of importance. It will too generally happen that when one thing, whether of a secular or spiritual nature, obtains firm possession of the mind, other things will, to a certain extent, be dislodged. There is usually, to employ the expressive phraseology of Dr. Chalmers, "a shooting forth of the mind in one direction;" and when this happens, other things must be obscured and left behind. If, according to Spurzeim, the faculty of common sense consists in the harmonious arrangement and operation of all the other senses, it is very evident that the faculty is by no means so *common* as the phrase imports.

As it regards religion, however, I am inclined to think, this is one of the libels which its enemies are ever disposed to propagate against it. They maintain in the face of all evidence, that the men who are clamorous on the subject of the spiritual wants of others, are usually defective in their generosity to supply their temporal necessities. In vain we appeal to our Howards and Wilberforces, and thousands besides, in refutation of the calumny. It will be re-iterated till the world is regenerated.

I apprehend that it will often be found that our religious men are among the most ardent and devoted students. Few men have distinguished themselves more when at college, than Martyn, and Kirke White; and I am happy that I can add the name of Urquhart to the list of persons, who,

under the noblest considerations, devoted their fine talents and unconquerable ardour to the pursuits of literature and science, that they might lay their crowns as scholars at the foot of the cross.

I hesitated for some time whether I should give a few of his Essays at the moral philosophy class; fearing they might not do full justice to his merits, and that to some readers they might not be sufficiently interesting. But, knowing the opinion entertained by such a man as Dr. Chalmers, of these Essays, and observing the beautiful simplicity of language and felicity of illustration which they discover; by which the most abstruse subjects are rendered not only intelligible, but attractive, I have resolved to present them. The reader will thus see that he who was so much at home in religion, was not a stranger in the walks of philosophy.

The first which I shall give, is the Essay read at the commencement of the class, and which has been repeatedly referred to already. At this time it must be remembered the writer had not enjoyed the benefit of Dr. Chalmers' course. It had only then begun. The subject is difficult, the paper is short; but the statement is most luminous, and the illustration uncommonly beautiful and felicitous.

ESSAY

ON THE

DIVISIONS OF PHILOSOPHY.

In considering this subject, the question has very forcibly presented itself to us, "Why, in the physical department of philosophy, have the divisions and sub-divisions been carried to such a degree of minuteness, while in the moral department, they are comparatively few?" Not, we conceive, because in the latter the field of observation is more limited, or the materials more scanty than in the former; (for quite the reverse of this we believe to be true,) but chiefly because the latter is involved in the darkness of mystery, which entirely obscures many of those lines of demarcation, which even in the former, are not very strongly delineated.

Let us suppose, in illustration of this, that a man wholly unacquainted with the classifications of philosophy, looked around on an ordinary landscape. There are traces of such marked distinction between some of the objects, and such strong points of resemblance between others, that he

could not fail to make some general arrangement and classification of the whole. He would at once distinguish the land from the water, and the green herbage from the naked rock, and the houses from the trees, and the animals from the inanimate objects that surrounded him. If we farther suppose that while he was thus gazing on the scene, the shades of night began to gather around him, it is easy to conceive how many of the nicer lines of distinction which were before so apparent, would now become dim and undiscernible; how the sky would seem to mingle with the ocean; and how the herbage, and the trees, and the houses, and the animals, would be involved in one dark shade of unvaried sameness; and how, where he could before point out many a division, and many a sub-division, two or three grand lineaments, and these but faintly perceptible, would be all he could discern within the whole range of his survey.

And thus it is with the two grand divisions of philosophy; the philosophy of matter, and the philosophy of mind. In the one we have to do with an external world, where all is luminous and distinct; in the other we have to do with the busy world within, where all is seen as through a glass, darkly. Need we wonder, then, that the one has been far more minutely divided and sub-divided than the other?

Accordingly we find that while mental science has been divided into three parts, viz. Logic, Rhetoric, and Moral Philosophy, the divisions of physical science amount to at least ten times that number.

But not only are the divisions of mental science few, but few as they are, they have been confounded together. And this we think has arisen, not so

much from that obscurity which envelopes the whole subject, as from the intimate connexion with each other of its different departments.

There is here a distinction which we would notice between the physical and mental sciences; that while the materials of the former are widely scattered over the whole face of nature, and seem not to be connected by any common tie; those of the latter have all a reference to a single object—the human mind. It is thus, that, as among the members of the human body, there exists among all the departments of this latter science, a common sympathy, if we may so speak;—so that if one suffer, all suffer with it; if one is injured, all are injured. And it is this very close connexion which has been the cause of their being confounded together.

To illustrate this, let us suppose that war has been declared against one of two confederate states, and that the inhabitants of the other come promptly forward, to defend the territories of their ally, and that after they have succeeded in beating off the enemy, they still linger in the country, and become gradually so amalgamated with the original inhabitants, that in process of time the two peoples are confounded in one.

Now this, we think, is just what has happened with regard to the moral and intellectual philosophies.—Distinctly separate, yet nearly allied; the attack which Mr. Hume made upon the one, struck, though indirectly, at the very vitals of the other, and the champions of moral science wisely took the alarm. It was then first, that with a laudable zeal, they overstepped the limits of their own domain; and had they returned when tranquillity was restored, they had done well. It is

not for going forth to meet a common enemy that we censure them, but because when that enemy was defeated, they still lingered in a foreign land, and forgot to retire within their own peculiar territories.

On the 31st of the same month he read another Essay in the class, on one of the topics of political economy, around which the fertile genius of Dr. Chalmers has thrown a fascination and a splendour, of which the subject was not previously supposed to be susceptible. How thoroughly his pupil was imbued with the ardent spirit of his professor, this Essay most powerfully illustrates. Every reader will form his own judgment of the argument. Of the composition of the paper, and the beauty of the illustration, there can be but one opinion.

ESSAY

ON THE

ANALOGY WHICH SUBSISTS BETWEEN THE OPERATIONS OF NATURE AND THE OPERATIONS OF POLITICAL ECONOMY.

It has been said by some writers of natural history, that an antidote to the venom of the serpent is to be found within the body of the animal itself. We know not whether there be any truth in this assertion; but if there be, that must surely be a very beautiful mechanism by which those very organs which produce a deadly poison, produce also a remedy for its fatal effects; and surely that arrangement is a display of the most consummate wisdom by which the efficient cause of an evil is also the efficient cause of its cure.

Now there is a principle very much akin to this, which exists in almost all the operations of nature, a principle to which nature in a great measure owes that constancy for which she has been so greatly admired. The principle we refer to is this,—That an operation of nature whenever

it arrives at that stage in its progress, where its effects would begin to be detrimental, by a very beautiful constitution of things, gives rise to an operation of an opposite tendency, and thus works out a cure for those very evils which itself seemed to threaten. Thus, were we unacquainted with the workings of nature, and did we behold the sun, day after day, shining on the earth with unclouded splendour; and did we perceive that day after day in consequence of this the soil was becoming more parched; and did we farther know that without moisture, vegetation would cease, and the fruits of the earth could not come to perfection,—we might well look forward with the most dismal foreboding to what would seem the inevitable consequence. But how would our fears give place to our admiration of the Creator's wisdom and goodness, when we were told that that sun which we were thus contemplating as the cause of so much misery, was at that very moment gathering by the influence of his rays, the waters of the ocean, and suspending them in mighty reservoirs above us, which would again gently descend over the whole surface of our earth, and thus refresh the drooping plants, and give a new impulse to the economy of vegetation. There is another very beautiful instance of the operation of this principle. When any particular region of the earth begins to be overheated, the air is rarified,—it consequently ascends; the cool air which is around, rushes in to supply its place, and thus does a refreshing breeze blow over that land which had else been in a short time rendered uninhabitable.

And now to apply this to the subject before us. In the operations of political economy, as well as in the operations of nature, there is a beautiful

constancy; and it is truly wonderful to think what a rough handling a nation will come through, and with what hardihood she will endure it;—to think how famine and pestilence, and foreign war, and internal commotion, will successively lay hold of her; and how she will escape from their grasp, and in a few short years will be nearly what she was before she was subjected to it. And as the operations of political economy resemble the operations of nature in their constancy, we think they also resemble them in the cause of this constancy; and we shall try to illustrate this by an example or two.

Thus, in every country there should be a certain relation between the produce and the population; and it is interesting to observe how the constancy of this relation is maintained, through all the changes to which a nation is exposed.

Let us suppose, for example, that by improvements in tilling the ground, in the rotations of the crops, &c. that the agricultural produce is increased, and thus the constancy of the relation between the produce and the population is for a time destroyed. There is in this instance a superabundance of produce, or what is the same thing, there is a deficiency of population. Now let us see how the original relation between them is again restored. The agricultural produce being increased, more corn is brought to market, and the demand, in the first instance at least, remains the same: the consequence is, corn is cheapened. The cheapening of corn again puts more of the inhabitants in a condition to support a family; marriages take place earlier, and the population is increased; and thus is the deficiency made up,

and the proper relation between the produce and the population again restored.

But it must be evident to every one, that were the population thus to go on increasing indefinitely, the proper relation would soon be more than restored, the ratio would become reversed, and instead of a superabundance of produce, there would soon be a redundancy of population. But here, too, may we behold the beautiful effect of that arrangement, by which the remedy for the evil is involved in the evil itself. As the population has now increased, the demand has also increased: but in this latter instance the supply has remained the same; the natural consequence of which is, that the price of corn rises. It is now of course more difficult to support a family;—marriages are discouraged, and thus does the very increase of population, as soon as it comes to that point where its farther increase would be detrimental, actually bring a check upon itself.

Again, from various causes we sometimes see an old manufacture abolished. And here there would seem to be a great and immediate evil; a vast number of operatives are thrown out of employment. And yet, if we consider the subject attentively, we shall find that here, too, as well as in the example already adduced, the evil, if let alone, will remedy itself. And wherever we thus see an old manufacture abolished, may we with confidence predict that the wealth which supported that manufacture, will either give rise to a new one, or will so divide itself among those that yet remain, as to give a new impulse to each. And thus will the evil be remedied, and that class of the community which have been thrust from their old occupation, will either find employment in a

new manufacture, or will be parceled out among the manufactures that yet remain. There is still as much food for them in the country as before, and all that they will suffer will merely be the temporary inconvenience attending a change of employment.

Were one of the mouths of the Nile to be stopped up, that river would not discharge less water into the ocean than it did before. The water which used to flow through that channel, would at first, it is true, flow backwards; but it would not continue to do so, nor would it even remain stationary; it would seek another direction, and it would either overflow the banks, and hollow out a new channel for itself, or it would divide itself and flow to the sea, through the channels that yet remained. And here, by the way, would we advert to that political delusion which would magnify the importance of any one branch of manufacture or commerce. The waters of the ocean would not be diminished by one drop, because they had ceased to receive the tribute of that stream. So long as the same body of water continued to flow on from the fountain head, so long would the monarch of waters know no diminution in his resources. And it were well if our statesmen, as well as our operatives, could perceive that the manufacture does not *produce* either the taxes in the one case, or the wages in the other; that it is merely the channel through which they flow. And that so long as the national ability remains the same, neither the revenues of the state, nor the wages of the operatives will suffer one iota of diminution by the decay of any one branch of commerce or manufacture. We do not say that in such an event there would be no loss

at all; but we do affirm that ultimately the loss would not be sustained by the government, nor by those employed in the manufacture, but by the public at large.

To return to our illustration. That particular branch of the Nile might have added much to the beauty of the scenery on its banks, and might have ministered in a high degree to the enjoyment, and even to the comfort of those who dwelt along them; and the stopping of its channel would be felt by them to be a very serious inconvenience. And thus, too, the particular branch of manufacture might have furnished an article which contributed very much to the enjoyment or the comfort of the public. And in so far its decay might be felt as a very calamitous event. But still our remark holds true, that ultimately the operatives will not suffer; that ultimately the state will not suffer; that in this respect the evil will remedy itself; that if the stream of public wealth flow not through that channel, it will seek out another, and that if there be a temporary stagnation till the new outlet be formed, it will be compensated by the more than usual rapidity of the current, when it has cleared away the obstructions.

We hope the two examples we have adduced may have been sufficient to illustrate that constitution of things, by which an evil is made to remedy itself; and to show how the operation of this principle serves to regulate the vast machinery of a nation; and to give a constancy and a steadiness to all its movements. And we would now ask to what should the discovery of this lead us?

We might have concluded *a priori* that that God whose goodness is over all his works, while he regulated all the changes of nature, and main-

tained an unvarying constancy in all her operations, would not leave to chance, or to the guidance of mere human wisdom, the regulation of those principles on which depends the temporal happiness of his rational creatures. And when in the workings of these principles we discover that same constancy which distinguishes the operations of nature, and the same means employed to preserve that constancy; and when we perceive, farther, that all this may go on independent of our knowledge, and most certainly does go on independent of our direction;—should it not go very much to strengthen the conclusion? Let us acknowledge then, that there is here the working of a mightier agency than man; and let us ascribe that constant hardihood with which a nation survives all the changes that pass over her, to the care and the wisdom of that same Mighty Being, "who causeth the vapours to ascend from the ends of the earth: who maketh lightnings for the rain; and who bringeth the wind out of his treasuries."

The concluding paragraph is a beautiful instance of the prevailing disposition of the writer's mind, and of the happy ease with which he could connect every speculation and exercise with his leading and darling subject. His mind traced the hand of the benevolent Creator in all his operations, whether of nature or of providence. He beheld and adored his wisdom, both in the uncontrollable and efficient laws of the universe, and in the frame and constitution of society. What affected his own mind, he was desirous should affect the minds of others: and "out of the fulness of his

heart, his mouth spake." Yet there is no thrusting of the subject forward. It is not only presented in all its importance, but with the grace and modesty which could not fail to command respect and attention.

Not satisfied with his labours in the several classes which he attended, he took an active part in a Literary Society, consisting of the young men attending the University; and at one of its meetings held on the 11th of December, he read an Essay, or delivered a speech on the following subject:—

THAT KNOWLEDGE GIVES ITS POSSESSOR MORE POWER THAN WEALTH DOES.

It has been said by Lord Bacon, that "knowledge is power," and the same thing has been asserted of wealth by Mr. Hobbes. And with both these statements we perfectly agree. The very nature of our present debate presupposes the truth of both. The question this evening is, "Whether does wealth or knowledge give its possessor more power?" Now we do think that there is a great deal of vagueness in the terms of the question; and we do anticipate, from this, a good deal of misapprehension, and a good deal of wrangling about words and definitions, when, after all, the disputants may be as one in sentiment. There are various views that may be taken of the question; and we shall first consider it in its strict

and literary interpretation; and in this view, we think, there can be little or no debate at all. The very fiercest of our opponents, we should think, will allow, that wealth, altogether apart from knowledge, can accomplish nothing at all; for a certain degree of knowledge is necessary to the right application of wealth. An idiot might lavish the most boundless fortune, and after all be farther from his point than he was before. On the other hand, we frankly confess, that knowledge, altogether apart from wealth, can accomplish but little, since a certain portion of wealth is necessary to carry our plans into execution. The fact is, that, to accomplish any thing of importance, they must go hand in hand,—knowledge must devise the plan, and wealth, in general, must furnish the means to carry that plan into execution. To knowledge and wealth may we justly apply the language of Sallust when speaking of the mind and the body: "Utrunque per se indigens, alterum, alterius, auxilio eget."

But even in this view of the subject there are some things which knowledge can do altogether independent of wealth, though we know of none that wealth can do altogether independent of knowledge. Thus, with a mere knowledge of the power of the lever, (a machine so simple that it may be had for nothing,) I can raise a very great weight, a thing to accomplish which, wealth might have been lavished in vain.

But there is another view of the subject, and we think the most correct of all, in which wealth itself may be said to be the result of knowledge, and, consequently, all the power which is attributed to wealth may be referred to knowledge as its ultimate cause. And, that this is a correct

view, a very slight attention to the subject will convince us. Let us look to that country which is sunk lowest in the depths of ignorance, and we shall invariably find that that country too is sunk lowest in the depths of poverty and wretchedness; and that, on the other hand, that country which stands highest in the scale of knowledge, stands highest also in the scale of wealth. And if we just consider how much commerce is indebted to the invention of the compass, and discoveries of astronomy, and how much manufactures owe to the invention of machinery, and how much their productive powers are thus increased, we shall come to the conclusion, that almost, if not altogether, all our wealth is the result of our knowledge. Most justly then, viewing the subject in this light, might be turned the weapons of our opponents against themselves, and make their every argument, for their side of the question, to tell most powerfully against them on our own.

But this, though the most just and philosophical view of the question, is evidently not the view that was intended to be taken of it: for it is a view that resolves the question itself into an absurdity. —A view, which, if the framers of the question had taken, they would never have framed it all. And though we could thus take the advantage of our adversaries by disarming them, and then by those very arms, compelling them to surrender, we are not reduced to such a shift, we can meet them upon more honourable terms.

We shall therefore attempt to show, that, even in the more loose and ordinary interpretation of the question, knowledge gives its possessor more power than wealth does. And, as the word *power* is very general and undefined, we shall take two

modifications of it; viz. mechanical power, and political power. By the mechanical power of knowledge, we mean that power which it gives us over inanimate nature; and, by political power, that power which it gives us over our fellow-men; and from both these acceptations of the term, we shall try to show, that knowledge gives us more power than wealth. First, with regard to its mechanical power. We would remark here, that two agents may both be capable of performing the same thing, and yet the power of the one may very much exceed that of the other; and in such a case we must estimate their relative power by the effort which it costs each to perform the thing in view, and we shall find that the power is inversely as the effort. Thus I may be able to lift a weight with my little finger which a child can do only by exerting his whole strength, and in this case I am said to have more power than the child, because the effort it costs me to do the same thing is not so great. Now, we shall take a case analogous to this where something is to be done, and where knowledge and wealth may be said to be the agents, where we have a distinct view of the way in which each performs it.* Wealth performs the task, but it is with such an effort as almost drained the coffers of even Roman resources. She builds a gigantic bridge across the valley, while knowledge accomplishes the same object by simply laying a pipe along the ground. When we compare the vast and imposing fabric of an ancient aqueduct with the simple, and withal, undignified apparatus of a modern water-pipe, we cannot fail to be struck with the ease and

* The problem is to carry water across a valley.

simplicity with which knowledge can perform that which it costs wealth such an effort to accomplish. And one would think, that, in viewing these proud remains of Roman wealth and Roman ignorance, a feeling of the painfully ludicrous would stifle our rising admiration of their sublimity, and that the very grandeur of their structure, when compared with their design, would remind us of

> ———— "an ocean into tempest wrought
> To waft a feather, or to drown a fly."

But though, in the present instance, wealth, by the mightiness of the effort, may seem to rival knowledge in solving the problem, there are many instances were she is left far behind, and cannot, by the very mightiest efforts, come up with knowledge.

By the assistance of knowledge, we are enabled almost by a touch of our finger, to raise the most immense weights, and may almost be said to weigh the mountains in scales, and the hills in a balance. By her assistance can we scour the unknown regions of ether, and penetrate the still more secret caverns of the deep. By her assistance too, can we guide a floating city over the main, and turn it at our will by a little helm. By her assistance, too, can we impress the very elements into our service, and make the winds our messengers, and the water and the fire our slaves. And by her assistance, too, can we give to inanimate objects all the vigour of animal life; thus creating for ourselves a Behemoth, whose bones are brass, and sinews bars of iron, thus making him our slave, and forcing him to prepare for us those necessaries and conveniences which formerly we obtained by the sweat of our brow. Such is

the power of knowledge; and, till our adversaries can give us instances of the power of wealth, which can be compared with them, we think that we have gained the question.

We intended next to have treated of political power; but we shall first hear refuted the arguments we have already adduced.

None of my young friend's Essays have pleased me more than the one, which is now to follow. It was read to the moral class, on the 10th of January, 1825. The subject afforded a fovourable opportunity of introducing the evangelical system, and that opportunity was not neglected. But there is more than the introduction of the system, there is a beautiful exposition of it, in which the writer steers clear of the selfish system of Sandeman on the one hand, and the ultra-spirituality of some of the American divines on the other. The one does not sufficiently distinguish between *self-love* and *selfishness;* the other treats man as if he were a being capable of merging all his personal feelings and interests, in a vague and undefined idea of God, and of holiness. The Scriptures never require us to lose sight of our personal interest in the divine favour; but they never urge it as the principal or the only plea, that we should do the will of God. They bring us, as is here well stated, under the influence of the great principles which govern Deity himself; and thus combine the perfect enjoyment of blessedness, with the perfect exercise of benevolence.

AN

ESSAY

ON THE

SELFISH SYSTEM.

We are told of the Emperor Nero, among his other unnatural actions, that no sooner was his appetite so satiated with one course of gluttony, as to refuse more food, than he again fitted himself in a most revolting manner for renewing the round of sensual gratification. Of another individual we are told that such was his dread of future disease and death, that he sat continually in one scale of a balance, with a counterpoise in the other, and that it was his constant employment to watch the deflections of the beam, and most studiously to preserve the equality of the balance, so that he never took food till his own scale ascended, and stopped eating as soon as the equilibrium was restored. As the motives which induced each of these individuals to take food are evidently very different from each other, so are the motives of both strikingly different from those which in this matter actuate the great mass of

mankind. Of the first individual we would say, that pleasure was his object, and that he took food merely as a means of obtaining this pleasure. With regard to the second, again we would say that it was self-love that dictated his extraordinary conduct; that he took food, not like the other, for the sake of gratifying his palate, but purely from a consideration of the posterior advantages which would thence accrue to him. With the great mass of mankind, again we would say, that hunger is the primary and ruling incitement, that they eat not in general to gratify their palate, and far less from a consideration of any posterior advantage; but chiefly for the purpose of satisfying their appetite. Food is not used by them as the mere means of obtaining something else, it is itself the primary and terminating object of their desire.

From these familiar illustrations, we think we may discover the difference between self-love, and the more special affections of our nature. The chief distinction seems to be, that the latter terminate in some external object, while the former uses that object as a means of promoting some plan of future interest. Of all the characters we have mentioned, only one seems to have been actuated by the self-love, he who took food from a sense of the beneficial effects which would follow. It may be thought, that Nero, too, was actuated by selfishness, inasmuch as he used the food as a means of obtaining something else; but on a close examination, we shall find that it was not the love of self, but the love of pleasure, which was his actuating motive; that if he had any regard to self-interest, his conduct would have been altogether different: that he was in fact pursuing a line of conduct in direct opposition to all that

self-love would dictate. We may here just remark by the way, the wisdom displayed in this constitution of our animal frame. Our Creator has not left us to discover that without being invigorated by food, and refreshed by sleep, our bodies could not long subsist; and thus, from a principle of self-love to attend to the taking of food and repose, as duties which it was necessary to perform, in order to self-preservation: but He has endowed us with special affections; with a desire for food and sleep when the body requires them: just as he has given us a sense of injury, and a feeling of resentment, to preserve us from the injustice of our fellow men.

Now in morals there are facts analogous to those which we have just mentioned, with regard to our animal frame. As there is a desire for food altogether apart from any future consequences; and as there is a more immediate pleasure, and a more remote advantage which attend the satisfying of this desire,—so is there a motive to the performance of a virtuous action, altogether for its own sake, and apart from all its consequences; and there is also a more immediate pleasure, and a more remote happiness attending the performance of such an action. As it has appeared that there are different motives which may induce us to take food, so are there different motives which may urge us to the performance of a virtuous deed. The abettors of the selfish system seem to have erred in confounding these together, or rather in making the one motive of selfishness swallow up the rest.

It may be true that much of the seeming virtue of our world must be put to the account of selfishness; and much of it, too, to the account of

sentimentalism; and yet, is it true, that virtue may be followed for her own sake; that she has a native grace and attraction of her own altogether, independent of the pleasure and the happiness which follow in her train.

In the illustration which we took from our animal nature, we felt it difficult to adduce a solitary instance where selfishness was the actuating motive; and there one would think it impossible to confound, unless designedly, self-love, with the more special affections; but in the moral world, alas, the case is different. Here are thousands who perform virtuous actions, altogether from selfish motives, for one that follows virtue for her own sake. And when we find that many seem virtuous in their outward conduct, who care not to swerve from the path of rectitude, if they can but do it unobserved;—that the merchant who would shudder at the thought of forgery, or any such gross and palpable crime, can yet in his every day transactions. impose on those he deals with, and indulge in a thousand little and unperceived deceits; and when we find that this is a true delineation of the moral character, not of one in a city, or even one in a family, but of the great bulk of our species,—need we wonder that, from such a view of human nature, some should have come to the conclusion that all virtue is the result of selfishness, or rather that there is no true virtue at all?

But all this is easily accounted for by the fact, that a blight hath corrupted the moral scenery of our world; and it just tallies with what we are told in the book of revelation, of the total depravity of our whole race.

If, then, there were a system which professed to be able to renew our nature, and to restore us to our original purity, we should most confidently expect that the disciples of such a system should follow virtue, not from any selfish principle, but simply and solely for her own sake. There is such a system, by which these expctations have been fully realized,—even the system of evangelical Christianity. We know that it has been asserted, that here, too, self-love is the actuating motive; that the disciples of this system are influenced in their conduct by the hope of reward, and the fear of punishment; but if we rightly understand this system, the assertion is most false. It is true that the evangelical system makes its first appeal to our self-love, or otherwise it could not have been adapted to depraved and selfish creatures; but it is equally true that the virtue to which it leads, is of the most pure and disinterested nature. The way in which this is accomplished, is, we think, well illustrated, in the case of that young man who was couched for a cataract in the beginning of the last century, and whose case so much interested the philosophers of Europe. To induce him to submit to the operation, his friends told him of the loveliness of scenery, and of the pleasure to be derived from gazing on beautiful objects.—Such reasoning had no effect,—*he* could form no conception of beauty; they were in fact addressing a special affection which did not exist. An appeal was made to his self-love, he was told of the advantages to be derived from reading, and this we are told, proved effectual. And thus it is that the gospel addresses itself to man. It might tell him of the loveliness of virtue, and the deformity of vice; and well do we know that such

reasoning would prove utterly powerless. True, he has a faculty for perceiving moral beauty, just as the blind man has an eye; but as in his case, too, there is a thick film spread over it. True, the most depraved of our race can distinguish virtue from vice, and perceive a rightness in the one, and a wrongness in the other, just as many blind people can tell the light from the darkness; but just as they cannot perceive that harmonious variety of colour and shade which constitutes the loveliness of natural scenery; so cannot the unrenewed mind perceive that which is so emphatically termed the beauty of holiness. The same appeal which proved effectual in the case of him who was blind, is also effectual in the case of fallen man,—an appeal to self-love. The Bible can tell him of the future punishment of sin, and to the whispers of his own conscience it can add the voice of its authority, in telling him that he is a sinner:—it can constrain him to cry out, "What shall I do to be saved?" and to such a question it can give a most satisfactory answer. If he is thus led to accept of its terms, he no sooner does so, than the film which obscured his moral vision is removed. He is now in some degree restored to the lost image of the Godhead, and can therefore perceive an independent beauty in virtue, and an independent deformity in vice. It is not now, we conceive, from the hope of heaven, or the fear of hell, that he is virtuous;—it is because he loves holiness, that he follows after it;—it is because he hates sin that he flees from it;—his attachment to the one, and his recoil from the other, will still continue to strengthen: and even now, all weak and imperfect as they are, do they proceed from a principle similar to that which determines the choice of Deity himself.

Little do they understand the evangelical system who urge against it the plea that the virtue of its disciples is a virtue of selfishness. So far is this from being the case, that let but self-love be the principle that regulates our conduct,—let but the hope of reward, and the fear of punishment be all that prompts us to virtue, and the reward itself will never follow. Some there have been, who from this principle have refrained from many of the vices, and even from many of the innocent enjoyments of life,—who have been ingenious in inventing self-torments here, that they might escape eternal punishment hereafter; but yet, is the character of such virtue, and the final judgment which shall be passed upon it, most truly described by the poet, when he exclaims,

> "What is all righteousness that men devise?
> What,—but a sordid *bargain* for the skies?
> But Christ as soon would abdicate his own,
> As stoop from heaven to sell the proud a throne."

While engaged in these interesting exercises of his academical course, and in the prosecution of his plans of usefulness, he was called to sustain a painful trial, in the death of his youngest brother. Nothing of this kind had before occurred within his knowledge, in the family. He was suddenly summoned to Perth; and after spending a few days by the dying bed of his brother, and endeavouring to interest his mind in religion, he returned to St. Andrew's, as the nature of the complaint left it very uncertain how long his brother might continue. On being informed of his death he wrote to his father and mother, as follows:—

"*St. Andrew's, January* 17, 1825.

My dear Parents;

It is a remark which I have somewhere heard, that God tries to bring us to himself by mercies; but if this has not the effect, he makes use of trials. Like the affectionate father of rebellious and disobedient children, he tries to win us by his love; and it is only our obstinate perseverance in our own ways which forces him to use the rod. It is true, that our very afflictions are signs of God's love towards us; for, "whom he loveth he chasteneth." But it is equally true, that they are signs of his displeasure. We, as a family, have long been favoured with every blessing; and it becomes us to ask, if we have been as grateful and as obedient as became the children of so many mercies. A serious review of the past, will make us wonder that our Father has been so long-suffering; that he has withheld his chastening hand so long. It becomes us, then, to repent of our unthankful and repining disposition, and to humble ourselves under the mighty hand of God.

It is a joyful thing, that, in the time of affliction, God does not hide his face from us, nor remove us far from him. But it is the very end of all our trials to bring us to himself by drying up our channels of happiness, to lead us to the spring from whence those channels were supplied; by breaking the cisterns which we have hewed out for ourselves, to lead us to the fountain of living waters.

I think I may say, "it has been good for me to be afflicted;" it has driven me to the Bible, and to a throne of grace, as the only consolations; and never did the truths of the gospel appear more

precious. My Christian friends here have been very attentive to me, and seem to have sympathised with me in earnest.

This is certainly a warning to each of us, to be also ready; a solemn exhortation to be active in the cause of Christ; and whatever our hand finds to do, to do it with all our might; knowing that there is no knowledge nor device in the grave whither we are fast hastening.

I am anxious to know what impression this solemn event has made on the minds of my yet remaining brother and sister. Death can sometimes affect the soul which has been unmoved by the most solemn admonitions, and the most impressive eloquence. I am very sorry that it is out of my power at present to write to them.

The ways of God are very mysterious. Had I been here during the Christmas holidays, I could, in all probability, have got a situation, which would have enabled me to support myself, and even, in a year or two, to have given you some assistance. It was a situation as tutor in a very pious family in England. I had been recommended as a fit person for the place, but as it had to be occupied immediately, it was given to another, who is there by this time. From all the accounts I got of it, it seemed a place where I could have been very happy; and I could not help feeling disappointed. But it is a happiness to think that it is a gracious Father that overrules all things; and that he does all things well.

Your very affectionate son.

P. S. Give me a more full account of the latter part of my poor brother's illness.

Shortly after this, he wrote me a long letter, partly on the same subject, and partly giving me an account of various affairs then transacting in St. Andrew's, which he knew would interest me.

St. Andrew's, February 18, 1825.

My dear Sir;

I am really quite ashamed that I have not sent you a letter long before now. I intended writing by Dr. R———, when I sent up the catalogue of your library; but it occurred to me that at such an early period of your new settlement, when you must have been so much occupied with the bustle and the confusion attending such an event, it would have been altogether out of place for *me* to trouble you with a letter. It is now a month or two since my father informed me in one of his letters, that he had heard from you, and that you had kindly expressed a wish that I would write to you from St. Andrew's. I really have no proper excuse for delaying so long; suffice it to say, that this is not the first time I have sat down to address you; and that I might fill my sheet to no purpose, in telling how often I have taken up the pen, and what circumstances have hitherto prevented me from finishing my letter. You have, in all probability, heard before now, that death has at last entered our family, and has snatched away the youngest and healthiest of us all. Poor Henry had thought himself dying from the first day he took to his bed, and had expressed a great desire that I should be sent for. My father accordingly sent for me; and on my arrival at home, I found my brother in a state of very great agony, and quite unable to converse with me. I was anxious to speak to him about that world whither he was

evidently fast hastening; but so excruciating was his pain, that he could not listen. I can remember, when I asked him, after he had been violently crying out from the pain in his head, what was the cause of all his suffering, how expressively he answered, that it was sin. And at another time, on asking him if he was afraid to die; he told me, No. But these short answers were all I could obtain from him; the painful nature of his distress did not permit longer conversation. After staying at home about a week, I found that I was waiting for a change which might yet be far distant; and that I was losing my own time without being able to render any service to my brother. I therefore resolved to return; but I think I shall never forget the bitterness of that parting. I felt far more then, than when I heard afterwards, that my brother was gone. Henry begged of me not to go away, and my mother with tears entreated me to remain; but I thought it my duty to leave them; and in the issue, it has proved much better that I did so; for my brother lingered for weeks after. I cannot say whether I was more depressed or relieved by the letter which brought the tidings of his death. I rejoiced to think that his body was freed from very exquisite suffering; but with regard to his soul all was uncertain. I would indulge the hope, that his suffering may have been rendered the means of bringing him to trust in that Saviour about whom he had so often heard. But it rests with God. To us there has been given no certain assurance of his happiness. I hope I have myself been enabled to see in this dispensation, the hand of an all-wise Father; and that it has not been without a beneficial influence on my own soul. Separated from my earthly relations,

and deprived of the comfort which their sympathy might have inspired, I was forced to seek consolation from that Friend who never leaves his people. Never did I feel so much the need of the consolations of the gospel; and never did its declarations appear more cheering and consolatory. I could feel not only submissive, but thankful. I could say with Conder, when in a similar situation:—

> "Oh, to be brought to Jesus' feet,
> Though sorrows fix me there,
> Is still a privilege."

But I have to regret that the impression has been of such short continuance, and that my heart seems ready to go back again to the vanities of the world. I can easily perceive that if the gospel have not an abiding influence on the conduct, the mere sentimental tenderness, and deadness to the things of earth, which are produced by the death of a friend, may, and will soon be forgotten. I know you will forgive me for dwelling so long on this painful theme. You will remember that the wound is yet green; and you know from experience how the mind, in such circumstances, loves to brood over the cause of its sorrow.

I must proceed to give you some information about St. Andrew's. I might tell you of the prosperity of the college; the increase in the number of students, &c.; but as these things cannot much interest you, I shall just shortly advert to some religious institutions which have been formed among us, and to the spiritual state in general of our town and university. Dr. Chalmers has effected a good deal by his own example and his own exertions; but he has even been more useful in drawing to this place, a number of pious young

men of various denominations, who have been the instruments of bringing about a great change in the externals, at least, of our university. We cannot indeed say, that any great moral renovation has been effected; but the machinery, at least, has been erected, which, with the blessing of God, may be the means of effecting it. We have now Sabbath Schools taught by members of the university; and meetings for prayer among the students; and, what is more astonishing still, a University Missionary Society, consisting of about sixty members who meet once a month for the purpose of promoting the objects of the society. In connexion with this last institution, we have formed a small library of missionary books, which have mostly been sent us in presents; and from the circulation of which, I anticipate great good. This is an institution in which I take particular interest, as I have long considered the object which it has in view one of the most important, perhaps, the most important, which can engage the mind of a Christian. And for some time I have even seriously thought of devoting my own life to the cause of missions. I had long wished to find a companion who could enter into my own views on this subject; and such an one I think I have fallen in with this session. His name is Mr. A——; he had been boarded for some time with Mr. Malan, of Geneva, and he seems to have imbibed much of the spirit of that excellent man. We have sometimes talked over the subject of missions together, and I hope we may be yet honoured to preach the gospel to the heathen. I am aware of the difficulties to be encountered; and of the danger of rashly forming a resolution of such importance: but even the desire I have expressed

to you, is the fruit of much meditation and prayer. And I have communicated it to you, in order to have the benefit of your advice. I shall always look to you as one of the best friends I have on earth, and I trust my father in Christ Jesus. I wish you would send me word about the institution at Gosport. I have heard there is a great deficiency in the number of students. I entreat that you will pray for my direction in this matter of so great importance with regard to my spiritual happiness.

I may mention, by the way, that we have a Mr. H——— here, a Baptist Minister, from London; of whom, perhaps, you may have heard. He has come to attend Dr. Chalmers, and has been very useful here. He and my friend, Mr. A——, have established several preaching stations in the country round, where the people seem eager to hear the gospel.

I am sorry that I am so soon obliged to conclude; for I have not told you the half of what I have to communicate. When I heard from home, my friends were well; and the church had given Mr. J—— a unanimous call.

Ever believe me.

My dear Sir,

Your most affectionate.

Perhaps I have been too free in still retaining the Hebrew books you were pleased to lend me. I am devoting all my spare time to the reading of the Psalms.

I shall be very much gratified by a letter. Perhaps you may be interested to hear that I preached, for the first time, on Saturday last, to a few of my fellow-students, who have formed themselves

into a society for extempore preaching. We meet in the Divinity-Hall. Farewell.

The reader, I am sure, will join me in admiring the beautiful combination of christian principle and brotherly affection contained in these letters. There is no affectation of feeling; but the utterance of it in the simplest and most impressive language. He dwells on the slight indications of religious feeling which his brother could give, with evident delight; and fondly cherished hope as far as the circumstances admitted. The account of the progress of religion and of the juvenile association, is also very interesting. It shows how completely his heart was now engaged; and, from this time, I considered him devoted to the work of God among the heathen, should Providence be pleased to spare his life. I accordingly wrote to him to encourage and cherish, rather than to stimulate him, which, I perceived, he did not require. The sermon to which he refers, as his first essay in this kind of composition, remains among his papers; and would do credit, in point of sentiment and expression, to a minister of some years standing.

Having been the principal means of establishing the University Missionary Society, he appears to have taken a very active part in its management. And as an evidence how much it engaged his mind, and how fully he thought on all the bearings and aspects of the great work, I must here introduce an essay which he read at one of its meetings, held on the 12th of February; a few days before the writing of the preceding letter.

THE

DOCTRINE OF A GRADATION

IN

REWARDS AND PUNISHMENTS;

AND AN

ATTEMPT TO APPLY IT TO THE SUBJECT OF MISSIONS.

In all those descriptions of the final retribution which are given us in the Bible, our attention is called to two great divisions of the inhabitants of our world: namely, "Those who shall go away into everlasting punishment; and those who shall go into life eternal." But, though there be thus one grand classification of our whole species, where the line of demarcation is very broad and very strongly marked; yet in the same description, do we find an account given of minuter sub-divisions, whose bounding lines are not so vivid, but which imperceptibly shade into and blend with each other. And we think ourselves fully warranted to suppose, that there will be different degrees of glory on the one hand, and different degrees of punishment on the other; and that these will be determined by the privileges we have enjoyed on earth, and the degree to which those privileges have been improved or neglected. He that had gained ten pounds was made ruler

over ten cities; he that gained five, over five cities. And again, "That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes; but he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall much be required; and to whom men have committed much, of him they will ask the more." But this doctrine of a gradation in rewards and punishments has been thought, by some, inconsistent with the Scripture doctrine of justification by faith; and inconsistent with the free and unmerited nature of that reward which shall be given to those who are thus justified. Were the glory promised a fair return for our well-doings, there might then be some force in the objection; but when we consider, that, after we have done all that we are commanded, (and, who is there that can boast of having done so?) we are still unprofitable servants; and when we consider that sin mingles with our best services, which cannot, therefore, be pleasing to that God who cannot look upon iniquity but with abhorrence; we shall perceive, that this view of the final retribution, far from being at varience with the grand and fundamental doctrine of the gospel, magnifies it and does it honour; inasmuch as it is the imputed righteousness of Christ, which imparts to our actions all in them that is pleasing, and all that is acceptable to God.

The doctrine of the cross is represented in the Bible as the foundation, and the virtuous actions of believers as the superstructure which is built upon it;—the latter, deriving all their strength and all their stability from the former:

standing upon it, and falling in utter impotency to the ground as soon as it is removed. "For other foundation," says Paul, "can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide, which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire."

There seems, then, to be a connexion between the degree of active exertion here, and the degree of reward hereafter; and also a connexion between the degree of suffering here, and the degree of glory that shall follow. "He which soweth sparingly," says Paul, "shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." And the same apostle assures us, that "the light affliction which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory."

Of the truth of these remarks, we have a very beautiful illustration in the mediatorial character of the Son of God. His was a life of the most strenuous exertion; it was his meat, and his drink to do the will of his Father. His, too, was a life of the most unparalleled suffering. He was emphatically "a man of sorrow, and acquainted with grief." And as he suffered more than any of his followers, as his visage was so marred, more than any man, and his form more than the sons of men, so shall his glory far exceed that of any of those whom He condescends to call his brethren.

It is the connexion between his unwearied exertion and his reward; the connexion between his sufferings, and his glory, that we especially advert to. Paul tells us that it became him by whom are all things, and for whom are all things, to make the Captain of our salvation perfect through suffering. And it is after giving an account of the humiliation of our Lord, that the apostle adds, "Therefore, (on which account) God also hath highly exalted him, and given him a name which is above every name." But it may be thought that though these remarks hold, in their fullest extent, with regard to Him who was without sin, and who could demand, as his due, that reward which was but a fair compensation for his faultless accomplishment of the work which was given him to do; yet that they are wholly misapplied with regard to those whose very best services are polluted and mingled with sin. It is true that we can make no demand, that we have no plea to urge at the hands of justice, that our very salvation from wrath is a matter of purest mercy, of free and unmerited favour. But yet it is true, that God is not unrighteous to forget our work and labour of love; and we are assured that if we suffer with Christ, we shall also reign with him.

We shall first, then, consider it as a *privilege* to be permitted to labour in the cause of Christ; and we shall advert to one or two of the ways in which we can share in His sufferings, and consequently be made partakers of His glory. First, then,—Jesus Christ was a martyr.—He sealed his testimony with his blood.—And hence the promise, "Be thou faithful unto death and I will give thee a crown of life." And hence the willingness, nay, the eagerness of the first disciples to

gain a martyr's crown. Yes, there was a time when the followers of Him whom Pilate crucified, were proud to show their attachment to their Master, at the expense of life itself. But those days of fiery trial are gone. And too much cause have we to fear, that the spirit of martyrdom is gone along with them. That spirit of fervent love to God, and of devoted attachment to each other, which so distinguished the early Christians, as to draw forth the applauses even of their enemies, is gone with the persecution which was the cause of it; and there hath come in its room a spirit of cold and heartless profession;—a spirit of animosity and dissension among those of whom once it was said, "Behold how these Christians love one another." The test of faithfulness unto death you cannot now make. In our land at least, the voice of persecution has long been silent. But though your faith cannot now be thus tried in reality, did you never in imagination bring your christianity to this test? After having read of the unwavering constancy of a Hamilton, or of the still more recent sufferings of a Wishart, whose memory yet lives so palpably in all that is around us, did you never ask your own hearts the question, "Would I have acted thus?" And, in the glow of enthusiastic feeling, have you not thought with the generous and warm-heated, yet self-confident apostle, that you were ready to follow your Master to prison, and to death? Like Peter, you may indulge in the romantic thought of your attachment, and your constancy; without like him, having your feelings tried by the test of stern reality.

But, though the crown of martyrdom is now placed beyond our reach, and in this particular we can no longer drink of the cup which Jesus drank,

nor be baptized with the baptism which he was baptized with, is there no other way in which we can suffer with Christ, and consequently reign with him? Is there no other feature of the Saviour's character, whose resemblance we can yet trace upon our own? There is such a feature, one of the most prominent in all the mediatorial characters of the Son of God. Not only was he a martyr, he was also a missionary. He came on a mission to our world. He came to preach the gospel to the poor.—He was sent to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind,—to set at liberty them that were bruised,—to preach the acceptable year of the Lord. It was for this that he left the bosom of the Father. It was for this that he emptied himself, and took upon him the form of a slave. It was for this that he exchanged a throne of glory for a manger, and the praises of sinless angels for the revilings of sinful men. And it is in this same cause that the missionary now goes forth, leaving father and mother, and houses and lands.

It has often struck us that those very objections which are now urged against the preaching of the gospel to the heathen, might have been brought with equal plausibility against the first preaching of the gospel to our world. When you have heard the opposers of missions argue about the insufficiency of the means for the end in view, and in support of this objection, proudly appeal to the fact that little has yet been accomplished, did it never occur to you, that such, in all probability, would be the reasonings of those who opposed the ministry of our Lord and his disciples?

Just picture to yourself a few poor and illiterate men, with nothing that was imposing in their outward appearance,—sometimes without a place where to lay their head,—and sometimes eating of the ears of corn, to satisfy their hunger. And when your imagination has filled up this outline of apparent meanness and poverty;—just think of the mighty revolution which they professed was to be brought about by their instrumentality, and you may conceive the sneers of philosophic pride with which these professions would be contemplated. You may well conceive what would be the feelings of the literati of the day;—how they would remember the vain attempts of a Socrates and a Plato, and all the master spirits of antiquity, to reform the manners even of their own countrymen; and how they would laugh at the pretensions of an illiterate tradesman, the son of a common mechanic, who professed that the system which he taught should one day be acknowledged by the whole world. So much for the apparent insufficiency of the means for the end.

But mark,—this was not all. Think again of the little success which seemed to accompany his preaching,—think of the few followers whom he had gathered round him, after spending thirty years in the scene of his labours. And think of the inconstancy of these few, when the day of persecution arrived. The followers of Socrates stood by him, when he drank the fatal cup; but the disciples of Jesus forsook him and fled. Think of his death as a common malefactor; and then can you wonder, if even the most devoted of his followers, thought that all was over? And if, in the bitterness of their sorrow, they confessed to the unknown inquirer that their hopes had died with their

Master, but that once they "trusted that this had been he who should have redeemed Israel?"

But the opposers of missions tell us, that here the means, though apparently inadequate, were not so in reality; that the men were inspired by the Spirit of God. We immediately answer them, by applying the very same argument to the operations of the present day. The means, though seemingly inadequate, are not so in reality. We mean not to say that missionaries are inspired; but we do mean to say, that the Spirit of God accompanies their labours. He who gave the command, "Go ye into all the world, and preach the gospel to every creature:" gave also the promise, "And lo, I am with you alway, even unto the end of the world."

But this has been a digression from our original design, though we hope not a useless one. We go on to remark, that as there are special promises for the martyr, so are there for the faithful missionary. And there was a time when the disciples of Christ were eager to wear the crown of martyrdom, so was there a time when the pretended soldiers of the cross were eager to gain the reward which is promised to him who shall leave all for the sake of Christ. There was a time when the inhabitants of Europe rushed with one accord, to fight in what they deemed, but falsely, the cause of the Saviour. So great was the enthusiasm, that in that army there mingled men of every rank, and of every condition: the high and the low. There might be seen the crown of royalty, and the coronet of nobility, and the crested plume of knighthood, towering above the humbler array of the surrounding multitude; and there, too, might be seen the peaceful banner of the cross, floating above those who were soon to embrue their hands

in the blood of their fellow-men. That was an age of zeal; but it was also an age of ignorance. The present is an age of knowledge: would it were also an age of more fervent zeal. The true soldiers of the cross are now going forth to fight; but they wrestle not against flesh and blood. And they have buckled on their armour, but it is not a material armour; and they have taken their arms, but they are not carnal weapons.

But they fight against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. And they have taken unto them the whole armour of God, even the shield of faith, and the breastplate of righteousness, and the preparation of the gospel of peace. And they are armed with the sword of the Spirit, even the word of God, which is mighty through God, to the pulling down of strong holds. The faithful missionary is the true soldier of the cross. It is he that hath left father, and mother, and houses, and lands, for Christ's sake and the gospel; and to him is the promise of a hundred fold in this life, and in the world to come, life everlasting.

But as the labours and the sufferings of the missionary resemble those of Christ, so shall his reward resemble that of our glorified Head. For what is the reward of Christ? Is it not the souls which he has ransomed? In the prophecy of Isaiah, God is represented as thus making a covenant with His Son—

"If his soul shall make a propitiatory sacrifice,
He shall see a seed which shall prolong their days.
And the gracious purpose of Jehovah shall prosper in his hands.

Of the travail of his soul, he shall see (the fruit) and be satisfied.
By the knowledge of him shall my servant justify many.
For the punishment of their iniquities he shall bear.
Therefore will I distribute to him the money for his portion.
And the mighty people shall he share for his spoil."
LOWTH.

This was the joy that was set before him, for which he endured the cross, despising the shame.

And what is the reward of the minister and the missionary? Is it not the souls whom they have been the instruments of saving? "For what," says Paul to the Thessalonians, "for what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy. Thus is it that if we attain unto the kingdom of heaven, the souls which we may have been instrumental in saving here, will in that day be as a crown of glory around us; and yet along with ourselves, form part of that brighter crown which shall beam around the head of our glorified Redeemer: as in our solar system, the satelites revolve round their respective planets, and yet are with them borne in their mightier orbits around that brighter luminary which is the centre of the whole.

There is such a thing as being saved, yet so as by fire;—such a thing as being least in the kingdom of heaven:—and even this is a thought of highest ecstacy; but there is a thought more ecstatic still.—It is the thought of an abundant entrance, and an exceeding great reward, and a crown of glory that fadeth not away, and a splendour like the shining of the stars in the firmament. Yes, to emit the faintest ray from that dazzling crown, which shall ever encircle the head of the

Saviour, is a thought far too glorious for human conception; but there is a thought more glorious still,—to blaze forth, the central gem of one of those brilliant clusters,—to add to the glory of the Redeemer's diadem, and yet have around us a coronet of our own.

Hitherto we have considered it as a privilege to labour, and to suffer, for the sake of Christ;—we come now to consider it as a duty. Hitherto our attention has been directed to the glorious reward of those who shall avail themselves of their privileges;—we come now to consider the condemnation of those who shall neglect them.

We doubt not but there are some who would give a willing assent to all that we have advanced; but who, notwithstanding, would not be actuated by these remarks, to a single deed of christian philanthropy. They think that it may be all very true, that a crown of glory is reserved for the martyr and the missionary; and that a distinguished place in the kingdom of heaven will be given to those who have been unwearied in their zeal, and patient in their suffering, for Christ's sake and the gospel's; but for their part, they have no such ambitious views, they are well content if they can but get to heaven at all; they like to steal quietly along with heaven in view, and not to make too much ado about religion. They think it right, indeed, to be religious; but they like not those who are religious over much. They do well in saying that they disapprove of ambition,—we know not that even with regard to heavenly things, this desire of greatness is ever in any shape countenanced in the New Testament. But it is not the reward itself which these individuals dislike, it is the suffering, and the self-denial which lead to it

And too often is such reasoning employed as an excuse for treating with the most listless neglect, all that has a reference to the extension of the kingdom of our Lord.

But there is one circumstance which has always struck us most forcibly in reading those allegorical representations of the final retribution which are contained in the Bible. A circumstance which tells most fearfully against that class of individuals to which we have alluded. And it is, that while a greater or a less reward follows the improvement of our talents, the simple neglect of these, subjects us to a greater condemnation than if we had never enjoyed them. While those servants who had gained by the talents bestowed upon them, received each a suitable reward, that servant who had gained nothing, not only received no reward, but was ordered to be cast into outer darkness, where shall be weeping and gnashing of teeth. And in that sublime description of our Lord's, where the final judgment is brought so vividly before us, the condemned are not accused of positive crime, but of conduct altogether of a negative nature. And when the Judge pronounces the fearful sentence, "Depart from me ye cursed, into everlasting fire;" he does not add as the cause of their condemnation, "Because ye imprisoned me." It is "because I was an hungered, and ye gave me no meat. I was thirsty, and ye gave me no drink. I was a stranger, and ye took me not in. Naked, and ye clothed me not. Sick and in prison, and ye visited me not." Not only then should we consider as a matter of high and distinguished privilege, that we have been endowed with talents, but also as a thing of deep and fearful responsibility.

There are various talents which have been entrusted to our keeping. Some of us may have

received more, and others less; but we shall have all to render an account according to that we have, and not according to that which we have not. There is one talent which we have all of us received, and that, too, a talent of no common value;—even that book which maketh wise unto salvation. This wisdom is within the reach of every one of us; and this wisdom it is our duty to send to those who have it not. Or it may be, that, in that day there may be some who have been less highly favoured than ourselves; but who have more diligently availed themselves of the privileges they enjoyed; who shall bring against us the accusation;—"We were hungering and thirsting after righteousness; and ye supplied not our wants."

It is in vain for any one of us to say, that we can do nothing in the cause of evangelizing the heathen. We may be able to give but little to support the external mechanism; but there is something more required in this mighty work than the mere outward apparatus:—even that quickening principle, which of old breathed life into the dry bones of the prophet's vision;—and which even now, is exerted in bidding those live "who are dead in trespasses and sin." The Holy Ghost is the gift of prayer. It may be, that we can give but little to the support of the outward means; but we can all pray for that life-giving principle, without which, these means will be employed in vain. It may be, that we cannot ourselves go forth to reap; but we can, at least, "pray the Lord of the harvest to send forth labourers into his harvest." But there are some of us who can do more; to whom there has been entrusted the talent of this world's wealth. This is an element, my friends,

which is absolutely necessary to the carrying on of the cause of Christ on earth. It is a talent which we have received from God; and yet how little of it is employed in his service. Can it be, that so many millions are annually embarked in the uncertain speculations of this world's merchandise; and that a few thousands are all that are employed in the service of Him who is the rightful owner of all that we possess? Can it be, that so many are willing to lend on the treacherous security of this world's contracts; and that there are found so few who are willing to lend on the security of His word who cannot lie, and who hath promised a hundred fold in this life, and in the world to come life everlasting?

But there are some of us who have received talents of a higher order still;—talents which might enable us to engage personally in the work of missions;—even those mental endowments, which, with the teaching of the Holy Spirit, might qualify us for preaching to the heathen, the unsearchable riches of God.

It is altogether vain to assert, as some do, that great mental powers cannot be profitably employed in preaching to the heathen. It is true, there may be some exceptions; but in the general, we know no office in the church of God where the very highest mental attainments can be more beneficially employed, than in the office, all despised as it is, of the Christian missionary.

Mental endowments are gifts, which more than any other, perhaps, have been alienated from the service of Him that gave them. And it will not be the greatest condemnation of by far the greater part of those who have received them,—that they have wrapt them in a napkin or buried

them in the ground. Not only have they been withdrawn from the service of God; but far too frequently have they been employed in the service of his enemies.

This is the kind of assistance which is most wanted at present in the missionary cause. It is not work that is wanting;—it is not wealth to carry on the work;—it is labourers.

It was not the hope of rendering any considerable pecuniary assistance to missions which induced some of our number to attempt the formation of this society; it was the desire of cultivating a missionary spirit among ourselves. We remembered, that from the Halls of Cambridge, there had gone forth the zealous and devoted Martyn; and that a sister university had sent forth a Brown and a Buchanan; and we were not without the hope, that even from this remote and hitherto lukewarm corner of our land, there might be found some to imitate their honourable, though despised, example.

This may serve to explain to you why we have already laid out so great a portion of our funds in procuring the lives and the writings of some of the most distinguished of our missionaries. And, we are sure, that there are few who can peruse the diary of a Brainerd, or a Martyn, without being animated with something of that devoted spirit which animated these illustrious servants of our God.

But we fear, lest it may be thought by some, that these remarks savour too much of selfishness; that we have held up as an incitement to exertion,—the hope of glory, and the fear of condemnation.

Well do we know, that if the love of Christ

constrain us not, to live not unto ourselves, but to him that died for us,—then all other inducements will be utterly powerless. But in this age of antinomian delusion, when religion has, among one class of our community, been transformed into a thing of definitions and cold speculation; and, when, among another, it has dwindled into a thing of mere feeling and poetic sentiment;—we deem it right to bring forward those passages of the Bible which bear most directly upon our conduct.

For how often in those days of cold and heartless profession, do we meet with those who have the most perfect knowledge of all that is orthodox, and all that is Calvinistic; who can argue most ingeniously about all the dark and doubtful points of theology; whose heads have been stuffed with the dogmas and the disputations of a speculative divinity;—but whose hearts have never been reached by the melting declarations of the gospel.

These are willing to talk and debate about religion; and they are willing, perhaps, to speculate about the possibility or impossibility of their salvation to whom the glad tidings of the gospel never came. But, if, on the ground of the uncertainty of the question, you urge home upon them, the duty of sending instruction to the heathen; and, if you but mention Bible or Missionary Societies, immediately are they ready to silence your every argument by their usual cant charges of fanaticism and enthusiasm.

How often, on the other hand, do we meet with those whose religion is not indeed so cold, but altogether as lifeless;—with those who are loud in the praise of benevolence, and who are ever saying to the poor, Be ye warmed, and be

ye fed; whose tenderest emotions are excited by the recital of some tale of imaginary wo;—but who would think the lofty dreams of their sentimentalism degraded by being brought in contact with what they reckon the grossness of real life. And how lamentable is it to think, that, in this class of individuals, we can sometimes meet with those who can talk, and, who can write, the most pathetically about the misery and the degradation of the heathen; and who can yet demonstrate by their own deeds, that the religion of the Bible has even less influence upon themselves than the mock morality of the Koran on the followers of Mahomet, or the fables of the Shaster on the deluded votary of Brama.

I have inserted this admirable Essay, not only for the important sentiments which it contains; but because, with another, which will afterwards come in, it illustrates more powerfully than any description of mine, the character and talents of the writer. His knowledge of the Scriptures, and the ease with which he reasons upon them, are extraordinary in a boy of his years. Human teaching could not have produced such excellence as is here displayed. The subject is a difficult, and, in some respects, an original one; yet he discusses it like a person familiar with it, and who had devoted to it, the leisure and the application of years.

It affords the most decisive proof that his zeal was not the sudden excitement of passion, or that temporary and often violent heat, which is put forth by a young convert: which is sometimes in the inverse ratio of the light which is possessed; and, therefore, as ephemeral in its duration as it is unproductive of solid benefit to the individual

himself and to others. It is good to be zealously affected in a goood thing. But it is always desirable that zeal should be according to knowledge; and that the flame should be clear as well as ardent. Such was the case of my young friend. His warmth arose from those doctrines which he so well understood, and the influence of which must ever be powerful on those who really believe them. The love of Christ to himself, brought along with it, the most devoted gratitude in return. And perceiving that the manifestations of Christ's love, in devoting himself for the salvation of the world, are recorded, not only to be the foundation of our faith towards God, but to be the example and the excitement of the same principle in us, he felt called upon to give his talents and his life to the same cause. Is this fanaticism? Then was it fanaticism which led the Son of God to give his life a ransom for many. It was fanaticism which sent the apostles round the world on a mission of benevolence. It was fanaticism which influenced the confessors and martyrs of primitive times to sacrifice all things for their Master's sake, and "for the elect's sake, that they might obtain the salvation which is in Christ Jesus with eternal glory."

It is far easier on Christian principles to defend the utmost degree of self-devotion in the work of disseminating the gospel, than it is to defend the sincerity of men who call themselves Christians, and yet remain cold, selfish, and worldly. For the highest ardour—for what may be even called the extravagance of zeal, it is easy to find not only an apology, but a justification in the principles and hopes of the gospel. But it is passing strange, that men should conceive themselves to be Chris-

tians, while they "live to themselves," and are equally regardless of what is due to consistency, to the honour of Christ, and to the claims of a perishing world. It is not necessary that every Christian should become a missionary to the heathen; but it is necessary that every Christian should consider himself the Lord's, and that he is as much bound to propagate the faith of Christ, as the primitive believers. No obligation lay on them which does not devolve on us; and it is only in as far as we adopt their maxims and imbibe their spirit that we can expect at last to share their reward.

There is reason to fear that the New Testament doctrine of future rewards and punishments is very imperfectly understood by many Christians. They use the terms, heaven, eternal life, the crown of glory, and other corresponding expressions, in a vague and indefinite manner. Their hopes and expectations seem to be exceedingly low, and to produce a proportionately feeble influence on their minds and conduct. Christianity is not sufficiently their life; and, hence, they find it necessary to repair too much to other sources of enjoyment.

With them, the escape from future punishment, and the possession of heaven, considered as a state of entire freedom from suffering, is the *ne plus ultra* of hope. The idea of a scale of reward scarcely enters into their mind, much less that this scale will be regulated by the degree in which the character is in this world conformed to that of Christ. Hence the satisfaction with themselves which is felt even when much that is evil exist. Hence the indifference to eminent degrees of labour, self-denial, and

holiness, which so generally prevails. And, hence the little attention which is paid to some of the most interesting views of future glory which the Scriptures present.

The doctrine of grace is thus unconsciously perverted by many. They seem to think that doctrine not only at variance with human merit, but with degrees of glory proportioned to the degrees of christian excellence. They regard the arrangements of eternity as so arbitrary that they have little or no connexion with the transactions of time. They imagine that the thief on the cross will not only be saved, but may shine with as bright a lustre as the apostle of the Gentiles. Is not this forgetting that the forgiveness of the kingdom of heaven is a very different thing from the rewards of that kingdom? The former having a reference to the evil which is common to all, necessarily places all in the same state; the latter having respect to what is good, or to positive conformity to the will of God, must be proportioned to the degree in which it exists.

In this constitution there is not only a recognition of the principle of grace, but a very high display of it. To the merit of the atonement, and to the influences of the Divine Spirit, we are indebted for all our positive goodness, and for the acceptance of all our services. To his own gift, therefore, we are previously indebted for all our hopes of distinction in his heavenly kingdom, and to encourage the highest possible cultivation of the benefits which he bestows, and of the opportunities of usefulness which he presents, he graciously engages to reward every attempt to glorify his name. The idea of merit is for ever excluded by the infinite disproportion which obtains between the ser-

left through eternity with a perpetually increasing and accumulating debt, to the infinite grace and love of God.

It is impossible to entertain this idea of future glory, without experiencing its elevating and stimulating effects. It is not necessary to restrict it to missionary labours; nor was this the object of the writer, in this admirable essay. It applies to all the branches of christianity; and to all the engagements of christian enterprise. In whatever way an individual may most fully live to the Lord, most entirely exercise the self-denial which the gospel inculcates, and most clearly evince the hallowed nature of his principles, he may receive the promised boon. Urquhart believed that a missionary life was the course in which he might most satisfactorily and honourably discharge his obligation to the Saviour, and deserve his approbation. Believing this, he devoted himself to it, and only parted with his determination thus to glorify his Redeemer, with life itself. With him these views were not a beautiful speculation, but living and efficient principles. They influenced his studies, his dispositions, his pursuits. They raised him above the low ambition, and the petty warfare of the earth. They fixed his hopes on the enjoyments of a purer region; and stimulated his exertions by the prospect of a crown of incorruptible glory.

These Essays, and those especially on Political Economy, might furnish matter for very extended discussion; but this would lead away from the great object of this publication, which is to exhibit the rise, progress, and formation of the religious character of the individual whose short life is illus-

trated. Other topics I notice, not so much for their own sake as for the light which they throw on the cast and character of his mind. In themselves they possess a relative importance, but they may be said to have "no glory by reason of the glory which so far excelleth."

To persons who are familiar with the science of morals and political economy, the essays of my young friend will appear no ordinary productions, considered as college exercises. Their simplicity constitutes their charm. The *lucidus ordo* is most delightfully exemplified in every one of them. His thoughts constantly flowed in a train peculiarly clear, always natural and unaffected; and the easy diction in which he expressed himself was the perfect picture of his mind.

He was too busy about this period to spend much time in correspondence; but a few of his letters, though short, I must introduce. They will show the strength and delicacy of his natural feelings, and how tenderly he was alive to all the charities of human life. A sentence is sometimes more indicative of feeling and sentiment than a volume.

St. Andrew's, February, 1825.

My dear Mother;

If ever in my life I felt quite oppressed and burdened with kindness, it was on the receipt of your very kind communication after my brother's death; and I am quite ashamed that I have not long before now found means to express my gratitude. My friends seem to have vied with each other, who should be kindest, and who should pay me most attention; and had I not been quite

overburdened with business, you should have had a letter long before now. At the time you sent, I had a very severe cold, which seemed to show some disposition to settle in my breast; but I am now tolerably well again. Nothing, however, could prevent my good landlady on the recommendation of Mr. Smith, who called on me, from ordering flannels for me, which of course has greatly assisted in emptying my slender purse. I have just received my father's letter of the 4th, and am exceedingly happy to hear that the church have all come to one mind concerning Mr. Jack. The choosing of a minister is in general one of the most trying times to our churches; and I think we have much reason to bless God that roots of bitterness have not been permitted to spring up and trouble us. Things are going on pretty well among us. The people round about seem to be hungering and thirsting after righteousness. Mr. A. preached in the country on Friday, at a new station, where the people themselves had requested that some one should come. There is a great want of labourers—they have pressed Mr. R. into the service, but still there is employment which is more than enough for them.

St. Andrew's, February 22, 1825.

My dear Brother;

I have sometimes blamed, or rather pitied you, (for it is not a legitimate subject of blame,) for a want of feeling; and I am quite sorry I have ever done so; for the deep pathos that runs through some of your letters, which are, notwithstanding, expressed in all the unaffected and unstudied simplicity of nature, convinces me that I have been very far mistaken. I recollect of being very much

struck by your truly pathetical, yet artless account of the death of T. Greig, which was contained in a letter you sent me about a year ago; and I have been still more affected by your very touching allusion, in your last, to the death of our brother. I would indulge the hope that this event may have proved a blessing to us as a family. In all the communications I have received from home, there has, I think, been displayed a spirit of greater tenderness than usual. With your own short letter I have been particularly pleased. You could not have given me a more satisfactory proof that this dispensation has been in some degree blessed to you than the feeling of self-condemnation which your letter breathes.

Your truly affectionate Brother.

My dear sister;

I have the expectation of seeing you so soon, that it may be thought almost unnecessary for me now to write to you: but I cannot think of letting the session pass without sending you a letter. I was gratified to hear from Mr. Muir that you had written a letter for me. I am quite sorry you did not send it, for I am sure that those very things which seemed blemishes to you would have enhanced its value to me. It is an easy and unstudied effusion of sentiment which constitutes the great charm of epistolary correspondence. I wish you would always write to me the simple dictates of your own heart without any external interference whatever, and with the fullest confidence, that, what you write will never meet any eye but my own. I hope to see you now in a few weeks, and to be able to devote a good part of my time in the summer months to your education.

I hope you have been going on with your French. I should have written you a much longer letter had it not been that I expect so soon to see you personally. In the mean time believe, that

I remain, my dear Sister,

Your most affectionate Brother.

In these letters the feelings of nature are expressed in a very interesting manner. The letter to his brother contains some very delicate touches, and manifests much tact and discrimination, as well as great ingenuousness and deep concern for the salvation of his soul. May his prayers and expostulations not be in vain!

The two following, though the last is without date, appear to have been written during this session.

St. Andrew's, March 13, 1825.

My dear Friend;

This is Sabbath evening, and it is now pretty late, yet I cannot think of letting my father go without writing by him. I have had but little experience in the feelings of the afflicted, but yet I can remember how the receipt of a letter from a friend, or any such little incident, would sometimes mitigate, in a degree, the pains of disease, by chequering the dull and tedious hours of confinement. And, if in this way I can have any hope of ministering to your comfort, it were surely most ungrateful of me to let slip, through negligence, a single opportunity of doing so. My father tells me that you are still very poorly; but you know, from experience, far better than I can tell you, that every affliction works for the good of them

that love God. You must have a satisfaction in feeling that every trial through which God has carried you, has been an additional proof of his love to you, and of your interest in a Saviour! A satisfaction which that individual, whose religion (like mine) has been all in the sunshine of prosperity, cannot enjoy. I have not yet proceeded far on the voyage of life, and hitherto all has been smooth and prosperous; but I sometimes look forward with dread foreboding to the many tempests which I may have to encounter on life's rough sea, and to the many waves of trouble and distress which roll between me and that peaceful shore, where "billows never beat, nor tempests roar." And at such times I could envy the case of that bark, which, like yours, has long been tossed by many a tempest, but which has weathered them all, and is just about to drop anchor in the peaceful haven. But I feel that this is a sinful feeling, and proceeds from weakness of faith. It is doubting His word, who has said, "when thou walkest through the fire it shall not burn thee; and through the waters, they shall not overflow thee." I am sorry that I am obliged here to conclude abruptly, as my time is gone. May the Lord support you in all your trials!

Your very affectionate and much obliged friend.

My very dear friend;

I cannot think of leaving you, as we parted last night, without some expression of what I feel at your *often repeated* kindness which has entailed upon me a debt of gratitude which I can never discharge. All that I am, and all that I have, are devoted, I trust, to the service of God; and the only way that I can ever repay the kindness of

christian friends is by redoubling my ardour in the great cause for which we all live, and for which we all die. If this shall be the effect of your generosity, it will produce to you a double reward, and to me a double benefit. You will not only enjoy the thought that you have gained the lasting gratitude and good wishes of a fellow-pilgrim in this world, but when this world, and all the things that are therein, shall be burnt up, you will be rewarded a thousand-fold as having contributed, in some degree, through that unworthy individual, to promote the interests of a cause, the noblest that ever occupied the thoughts of men or of angels; I had almost said, of God himself.

And if your kindness prove to me, as I trust it will, a stimulus to greater exertion in the cause to which I am devoted, that will be an infinitely greater benefit than all the advantages it may directly confer. Thus may the Lord make your kindness a double blessing both to the giver and to the receiver. And to his name be all the thanks and all the glory.

I remain your much obliged friend and brother in the Lord.

The two preceding letters would do credit to any pen as specimens of natural and unaffected epistolary correspondence; while the sentiments they contain, and the spirit which they breathe, would not be unworthy of the most mature christian. The fears respecting the future, which he so beautifully expresses, were never realized. His tender bark was indeed ill fitted to encounter the storms and perils of this world; and therefore In-

finite Goodness brought it speedily to "the land of glory and repose." His amiable and long afflicted correspondent still remains behind. Not a few, dear to the writer of these memoirs, besides John Urquhart, has she seen safely sheltered before herself, whose departed spirits, will welcome her's into "the everlasting habitations," when the period of her release shall come. May the God whom she has long served, and who has sustained her "in deaths oft," be with her to the end of her journey! And, as she has been "a succourer of many, and of myself also," may her reward at last be exceeding great!

Dr. Chalmers' class seems to have occupied the principal share in his attention during this winter; and in moral philosophy and political economy, he appears to have made great proficiency. Besides his notes of the Professor's lectures, and the papers which he wrote on the various subjects which were assigned, or voluntarily undertaken, he composed a Synopsis, or Analysis of Smith's Wealth of Nations, the favourite class book of Dr. Chalmers, and which has contributed more to produce correct views of society, and of the science which is now so popular, than any production of the age. My young friend read this work evidently with great care; and though he must have generally admired it, and agreed in its statements and reasonings, he did not blindly adopt them. The following paper will evince that he could think for himself, and discover even in the able work of that most profound thinker, positions that are not altogether tenable.

ESSAY

ON THE

DISTINCTION BETWEEN PRODUCTIVE AND UNPRODUCTIVE LABOUR.

That there is some distinction between what Dr. Smith calls productive, and what he terms unproductive labour, we think every one must allow;—and that it consists in this, that the former produces something which the latter does not produce, it must, we think, be as readily admitted. The question comes to be, "What is the something?" If all that Dr. Smith means by this distinction be, that the one produces something which is tangible, while the produce of the other is something too ethereal and too evanescent to be laid hold of, we perfeetly agree with him. We think his distinction a very just, but at the same time a very useless one; and, in our opinion, he might as well have amused us by a farther subdivision of labour, according as its produce was hard or soft, liquid or solid. But this is not Dr. Smith's meaning; and, on appealing to his definition we find, that he founds this distinction on the supposition, that "the one sort of labour adds to the value of the subject on which it is bestowed; and that the other has no such effect; that the one produces a value, the other does not." The distinction seems now to turn on the meaning of the word

value; and, on referring to a former definition to explain the present one, we do not find much light thrown on the subject. We are merely told of a value in use, and a value in exchange. If we take the latter of these, and apply it to the subject under consideration, we shall find that the one kind of labour produces a value just as much as the other; —for the musician receives his subsistence in return for his labour in playing tunes; just as much as the tailor does, in return for his labour, in making clothes. But it may be said, that Dr. Smith terms a certain kind of labour unproductive because it produces no value in use. But this cannot have been the cause of the distinction; for, while on the one hand this objection does not apply to all the kinds of labour which he has termed unproductive, it, on the other hand, does apply to some of those which he has denominated productive. The terms wealth and value seem to us to be very indefinite; and to depend very much on the circumstances and the taste of the individual in reference to whom they are mentioned. The clothing which is so valuable to the inhabitant of Europe, would add nothing to the comfort of the naked inhabitant of New Zealand, and would consequently be of little value to him. And the antique vase which would be so highly valued by the curious antiquarian, may be thoughtlessly destroyed by the less refined peasant who digs it up.

Thirty or forty years ago, a stock of shoe-buckles would have been an addition to the real wealth of this country; at present, they would be valuable only for the material which composes them; and those who should now be employed in working them up, instead of adding, would, in fact, detract from the value of the subject on which

their labour was bestowed. We have therefore the definition of value or wealth confined between two limits, and we shall come to a sufficiently correct, if not a sufficiently comprehensive notion of what that is which constitutes wealth or value, if we can but discover what that is which existed in these shoe buckles thirty or forty years ago, and which does not exist at present. They are as substantially material now as they were before. Were they manufactured there would be as much labour wrought up in them as ever, and the only change that we know of, that has taken place with regard to them is, that they were in fashion then, and they are so no longer;—they cannot now minister to the enjoyment of the community. So that we must conclude, that these commodities, or any other commodities whatever, which are the produce of labour, form a part of the wealth of a country, just because they minister, in some way or other, to the convenience or enjoyment of its inhabitants; and because, since they are the produce of the labour of man, they must have an exchangeable value, if there be any demand for them.

Now it seems to us remarkably unfair, that of two men, whose labour has precisely the same effect on the wealth of the society, the one should be denominated a productive, and the other an unproductive labourer, merely because the labour of the former is realized in some material commodity, while that of the latter is not;—that, of two men, for example, the object of both of whom it is to minister to the enjoyment of the society, by furnishing them with music, he who makes a musical instrument should be called a productive labourer, while he who performs upon that instrument, and

but for whom it could have no value whatever, is stigmatized with the epithet of unproductive.

By Dr. Smith it is asserted, that the former of these individuals produces a value, while the other does not. Now, if in this respect there be any difference at all between them, it seems to us to be, that the one needs materials to work upon, while the other does not; that the one merely adds to the value of what was valuable before, while the other creates a value altogether; that the maker of the instrument merely increases by his labour the value of brass and wood, and other exchangeable commodities, while the performer on the instrument gives a value to the unbought air of Heaven; and on this account, were we to make any distinction, should we deem the labour of the latter to be much more productive than that of the former.

But it may be said that this is a mere cavilling about words. It must be remembered, however, that words are the symbols of ideas, and that the sign necessarily affects the thing signified. The very distinction against which we have been arguing, seems to have confused the views of our great author through the whole of his chapter on labour. After having once associated, with a certain kind of labour, the idea of unproductiveness, he seems ever after to have contemplated it with an evil eye, and to have loaded it with the burden not only of its own faults, but also of those which did not belong to it.

Through the whole chapter there seems to run a confused notion of a subsisting connexion between expenditure and the support of unproductive labour, and a connexion, on the other hand, between the employment of productive labour and

the accumulation of stock. And thus it is that Dr. Smith attributes to the supporting of unproductive labour all those evils which are the result of prodigality and extravagance.

It is some indistinct idea of a connexion between the employment of productive labourers and the accumulation of capital which Dr. Smith entertains, where he tells us, that "a man grows rich by employing a multitude of manufacturers, while every body knows that a man may waste his whole fortune in the purchase of manufactured commodities; and thus, far from growing rich, may ruin himself,—just by employing a multitude of manufacturers."

The same confused ideas seem to have clouded our author's understanding, when he wrote the following sentences:—

"Whatever part of his stock a man employs as a capital, he always expects it to be replaced to him with a profit. He employs it, therefore, in maintaining productive hands only. Whenever he employs any part of it in maintaining unproductive hands of any kind, that part is from that moment withdrawn from his capital, and placed in his stock received for immediate consumption."

If a person worth 1000*l.* can employ it in two ways, he can either on the one hand, employ it as a capital, either directly, or through the medium of the bank; or, on the other hand, he can use it as a stock reserved for immediate consumption. In either of these ways I can employ it in supporting indifferently either productive or unproductive hands; and it does not appear that my success or my failure will be at all necessarily influenced by this circumstance. If I use it as a capital I may choose to embark it in some manu-

facturing or mercantile speculation, and thus employ productive labourers; or I may become the manager of a theatre, and thus take into my service a number of unproductive hands. And this last scheme may be just as profitable, or even more so than the other.

On the other hand, I may use the whole of my fortune, or too great a part of it, as a stock reserved for immediate consumption; and, if I do so, I shall most certainly go to ruin, whether I spend it in the employment of productive or unproductive hands. In such a case it will not be the direction, but the amount of my expenditure, that will bring me to beggary.

But it may go far to demonstrate the absurdity of upholding the distinction between productive and unproductive labour, if we can show that one of those whom Dr. Smith most unequivocally sets down among his unproductive labourers, can be transferred without any change in his occupation from the service of the spendthrift to that of the capitalist; for we shall thus prove, first, that he has become a productive labourer, as Dr. Smith tells us, that "that part of the annual produce of the land and labour of any country which replaces a capital, never is immediately employed to maintain any but productive hands." It pays the wages, he says, of productive labour only.

Now, let us suppose that a musical amateur has so impoverished himself by maintaining a full band of performers for his own entertainment, that he finds himself almost ruined by his extravagance; but that rather than give up this his favourite amusement, he resolves, with the wreck of his fortune, to set up an opera, and offers to retain in his professional capacity still, those per-

formers who had hitherto ministered to his private enjoyment. And, we may suppose, still farther that they accept of his terms, and that matters go on so well, that he recruits his fortune by the profits of this speculation. There does not seem any thing very improbable in all this,—the difficulty is to reconcile it with Dr. Smith's chapter.

These men are now supported by capital, and therefore are productive labourers;—but they are musicians, and therefore are unproductive labourers. Again; they ruined their employer, and therefore a man may grow poor by employing unproductive labourers, but they have also again enriched their employer;—and therefore a man may accumulate capital by employing unproductive labourers.

There does not seem then to be any real distinction between productive and unproductive labour; and even supposing that there is, there seems to be no good reason for Dr. Smith's idea of a necessary connexion between the employment of unproductive labour and expenditure, or between that of productive labour and the accumulation of stock.

Dr. Smith seems to have gone on with the popular idea, that wealth consists only in material commodities, without much consideration; and the wonder is, not that in one or two instances his acute understanding has been misled, but that in by far the greater number he has so successfully succeeded in clearing away the mists of popular prejudice and error.

Even with regard to the definition of wealth, it seems to have been our author's own opinion, had he kept by it, that it was not confined to material objects. Had Dr. Smith but remembered

his own aphorism, that "every man is rich or poor according to the degree in which he can afford to enjoy the necessaries, conveniences, and amusements of life;" and had he, by his usual train of reasoning, generalized this proposition, by applying to the whole community what may be said of every one of its members, we should in all probability never have heard of productive or unproductive labour.

Every one must admire the acuteness and talent displayed in this Essay. More than common discernment was necessary to catch the author of the Wealth of Nations tripping; but still greater talent was required to detect the fallacy and expose the mistaken reasonings by which it was supported. A discovery, when made, often appears very simple and easy; but the mind which makes that discovery, and the process which leads to it, belong not to the common order, and may be far removed from vulgar apprehension.

Among his papers which were written about this time, are several fragments, on subjects of great importance; and while I feel deep regret that they are imperfect, I cannot throw aside even the fragments of such a mind. The first on Written Language, in which his object appears to have been to prove that it is of divine origin. This is a view of the subject not peculiar indeed to him, but still not usually adopted by philosophers, and philologists; though I confess it has long appeared to me the only tenable hypothesis. The employment of hieroglyphics, and the use of them to record facts of a certain kind, are easily accounted for; but the discovery of alphabetic writing is a

very different matter. The extraordinary simplicity of alphabetic characters, and their still more extraordinary power, render it improbable that they should be the discovery of chance, or the invention of a barbarous people: while the impossibility of arriving at any great degree of civilization or scientific advancement without them, supposes that the discovery must have preceded. If reason and language are the gifts of God, it is not going too far to say, that both are imperfect and very limited in their operation without the use of a written language. In order to preserve and authenticate a Divine revelation, a fixed medium of that revelation seems absolutely necessary; and, perhaps, it would not be difficult to suggest reasons amounting to a high probability, that when the law was given to Moses, the first knowledge of alphabetic writing, and the first specimen of it were then communicated. But this is not the place to pursue such an inquiry.

ON WRITTEN LANGUAGE.

The acknowledged priority of spoken to written language, appears to us a very decisive argument for the divine origin of the latter.

Among those who hold that language is a mere human invention, there have been two opinions,—some maintaining that substantives, or the names of external objects would be the words first invented,—and others holding that verbs or words expressive of the mutual relations of objects, must have existed anterior to these, as an individual would not think of naming an object, until he had

been in some way or other affected by its properties. On either of these hypotheses, it seems to us very obvious, that it would occur much more readily to the mind of a savage to represent his ideas by forms than by sounds. If he wished to particularize any object that was near, he would point to it; and if he wished to express the relation between any two objects, he would, in all probability, point first to the one, and then to the other; or, if the objects were moveable, he might express the same idea by bringing them into actual contact.

Were these objects removed from his view, so that he could no longer express his idea by pointing to them, the most natural resource that could occur to him, would be to produce, if possible, a resemblance to the objects, and now to point to these, as he had formerly done to the objects themselves.

As there are comparatively few objects that utter sound, and as the sounds cannot be distinctly imitated by human voice; and, as on the other hand, all external objects have a form which can in general be easily represented, it would probably occur to him, that to delineate the absent objects would be the best method of representing them. If he wished to express some relation existing between two objects, he would express the idea as before, by representing the symbols of two objects in a state of contact.

Thus, had man been the inventor of language, we should have expected that at first men would have expressed their ideas by written symbols accompanied by gestures, and now and then perhaps by the utterance of such articulate sounds, as evidently resembled the idea they intended to

express. But quite the reverse of this is admitted by those who maintain that language is of human origin, and while they do not deny that a slight degree of civilization is necessary before men begin to express their ideas by symbols, which bear some resemblance to the objects they are intended to represent: these philologists are guilty of very gross inconsistency in attributing to the most barbarous savages, a discovery of a much higher order,—even the discovery of spoken language, where ideas are represented by sounds almost entirely arbitrary.

On this subject, as on most others, men of different parties seem to have run into opposite extremes. Some of the advocates of revelation, thinking they perceived it clearly declared there, that language is of divine origin,—jealous of the least infringement on the authority of the sacred volume, have attempted to prove the unqualified proposition, that language is the gift of God. A hold has thus been given to their opponents, as it is evident from the very nature of the expressions, that many, if not most of the words in every language have been invented by man. The mere philologist again, in attempting to philosophize on language as a mere human invention, has landed himself in the absurdity of attributing the sublime discovery of the power of speech, to an age confessedly too barbarous to make the much more simple discovery of symbolical language. Revelation and sound philosophy in this case, as in all others, are at one. Language was originally the gift of God, and no doubt, for a considerable time, the same language. It may have been a language of the simplest kind, and in all probability was so. And yet, although there have been no multiplying

of the languages of the earth, and the passage of Scripture in reference to this bears another signification which has been sometimes assigned to it, that "God confounded their works;"—still we say, from this one original tongue, there may easily have emerged all the languages on the face of our earth. When we consider the great changes that have taken place in modern languages in a comparatively short time, how easy would it be for a language to be entirely changed, when there was almost no communication between different countries?

On the supposition that language is of human origin, we should be inclined to favour the former of these hypotheses, although we confess, from the very able treatise on this subject which was delivered a few weeks ago from our humanity chair, we had almost been led to give the preference to the latter. Place a number of children in a room by themselves, say the advocates of the first hypothesis, and the first thing they would set about, would be, to give names to the objects around them. This, however, say those who hold by the other supposition, supposes that the children have been previously acquainted with language. Were it otherwise, no child would give a name to an object, until it had, in some way or other, affected his own person, and then he would name the object from its felt effects. Thus, it is said, he would call fire *the burner*, water *the cooler*, &c.

There is a difficulty, however, connected with this hypothesis, notwithstanding its plausibility, which would lead us, were we at all inclined to think language a human invention, to give the preference to the other. Before the child could make his companions understand what was meant by the

name *burner*, he must have first communicated to them the meaning of the verb *to burn*.

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In the discussions of plitical economy, the subject of ecclesiastical establishments necessarily finds a place. Dr. Chalmers naturally and properly discusses them in his prelections. Though unacquainted with the arguments employed in his lectures to his class, those who have read his volumes on "Christian and Civic Economy," cannot be altogether ignorant of his views. Those volumes I have read with some attention, and greatly admire the ingenious and often conclusive reasonings of their eloquent and candid author on many of the points which he discusses. But I do not hesitate to say, that on his own principles as a political economist, he begs the question in regard to civil establishments of religion, he assumes what he ought first to have proved, and reasons on premises not sufficiently established. And, if certain data laid down by himself be incontrovertible, the defence of such institutions is, in my opinion, rendered impracticable. If bounties and drawbacks are invariably injurious to commerce; if chartered companies and monopolies are destructive to the natural operations of enterprise and labour: if fair trade, and fair competition, ought to be allowed and encouraged in regard to all other things, I do not perceive how religion should be excluded from the same benefit. With the religious question I have here nothing to do; that rests on different principles, and must be met on different grounds. But I am not the only person who wishes most ardently that Dr.

Chalmers would fairly meet the subject on its true merits as a question of political economy. He will forgive me for saying, in this public manner, what I know to be the opinion of many of his own pupils, as well as of others, that he is called upon to do so: for, if his politico-economical principles are once firmly fixed in this country, they would do more to lessen and destroy the faith of the country in the necessity and beneficial tendency of church establishments, than any other thing.

I am led to make these observations, by finding among the papers of my young friend, a fragment on this subject, which refers to the views and reasonings of Dr. Chalmers, and which shows, while it shows no more, that they had not produced conviction on his mind. The truly catholic spirit of the writer is strongly marked; and I can only regret that the paper was left unfinished.

ON RELIGIOUS ESTABLISHMENTS.

In the history of nations, we often find that those states which had been united in the closest alliance by the approach of some common enemy, have no sooner succeeded in their efforts to repel him, than there have again burst forth between them those ancient feuds and dissensions which the common danger had for a while extinguished. And such too has been the case among different sects of Christians. The doctrines of Christianity are of such a nature, that in order to experience their efficacy we must judge of them for ourselves. They cannot, like algebra and political economy, be

transmitted unaltered from one mind to another. All those who give sufficient attention to a mathematical problem, however varied may be the conformation of their minds, will come exactly to the same conclusion. Such truths are not affected by the peculiar conformation of the mind through which they pass. But it is quite the reverse with the truths of Christianity. And, accordingly, though we may find many whose philosophical or political creed agrees in every iota, yet we know not if there can be found any two Christians whose theological views entirely coincide. Were every one to resolve to hold communion with none but those whose theological creed in every point coincided with his own, there would in all likelihood, be in the Christian church, nearly as many sects as there are members.

They are only the externals of Christianity, however, about which Christians are divided; concerning those grand doctrines which distinguish it from every other religion, they are perfectly agreed. In times of persecution, accordingly, we find, that their petty differences are forgotten, and they rally with one accord to defend the bulwarks of their common faith. And no sooner was our land favoured with the inestimable blessing of religious toleration, than religionists began to be divided into different sects or parties. This of itself, however distressing it may appear at first sight, we consider as a matter of rejoicing, rather than regret.

There seems to be a final cause in even this imperfection of our christian knowledge. There is a generous emulation thus maintained in the walks of Christianity, and a greater provoking of one another to good works, than if all were per-

fectly agreed. But there is a spirit of sectarianism, which, in this state of things, is too apt to break forth among all parties,—a desire to magnify those matters about which Christians differ, and thereby to forget those sublimer truths concerning which they are agreed.

It must be matter of regret to every one of a really catholic spirit, and who has the interests of genuine religion seriously at heart, that so much has been said, and so much has been written about the merest trifles in the externals of Christianity, while those who have been keenest in the controversy have frequently been forgetful of those grander truths, which imparted to the matters about which they were contending, all their weight and all their importance. Insignificant and unimportant, however, as we believe these matters to be, when compared with the vital doctrines of Christianity; yet, viewed abstractly, or, in comparison of earthly things, we deem them of the highest and most serious import. While it seems most imperiously our duty to attend to the spiritual things of religion, it seems equally our duty not to neglect those external regulations which are intended to preserve the purity and spirituality of our faith.

Of all those inferior points about which Christians disagree, the question of religious establishments is perhaps the most important. We confess that, from our education, all our prejudices have been against church establishments; and it is, perhaps, on this account that that powerful argumentation, which has appeared so luminous and so satisfactory to others, has failed to produce upon our mind the same effect. It has very much enlightened, but it has not convinced us. We

waive, at present, the consideration of any religious establishments that have ever existed, or of our national establishments as they exist at present.

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Another paper, written partly in short-hand character, and too imperfect to be printed, sketches the argument which he would have employed. It shows that he considered the principles of Dr. Smith fatal to establishments, and that he regarded the reasonings of his own Professor on this subject not consistent with his other views. Here, however, it is my duty to leave the matter. The following is the only other fragment I shall present:—

ON THE LOVE OF FAME.

"And seekest thou great things for thyself?" &c.
JEREMIAH.

I have often thought it peculiarly interesting to compare that morality which is to be found in the systems of ancient philosophy, with the morality which is contained in the Bible;—to see the heart of man still reflecting, though dimly and imperfectly, that image which was stamped upon it at first;—to observe the harmonious accordance which obtains between the law that is written in the heart, and the law which has been revealed

to us by the Spirit of God, and thus to identify that God who hath formed the heart of man, with that God, who, in times past, spake unto the fathers by the prophets; and who hath in these last days spoken unto us by his Son.

Some of these theories of the ancients are so beautiful, and so perfect, that we are apt to feel disappointed that their practical influence was not extensively and powerfully felt. But we shall not wonder at this, if we consider how difficult it is to arrest the attention by abstract truths;—and how little of practical efficacy there is in such truths, even when most fully apprehended. To cultivate any feeling, we must not look to the feeling itself, but to the object which naturally excites it. And in this point of view we may behold the vast superiority of the Christian religion, to every other, as a system of practical morality.

Here the abstract principles of natural religion are embodied in facts: and all that we have to do is to direct the attention to these facts, and the proper state of feeling is the invariable and immediate result.

But not only are the symptoms of the ancient philosophers deficient in practical efficacy; they are even imperfect as theories of morality. Pure and elevated as they appear, when viewed abstractly and in themselves, they cannot stand a comparison with that purer system which has been given us by revelation.

To most of the precepts which are given us in the Bible, we can find some counterpart in the writings of heathen philosophers; but there is one virtue which we hesitate not to say, is more frequently inculcated in the Bible, than any other;—for a counterpart to which you may search the

whole writings of ancient philosophy, and find nothing that bears to it, the most distant resemblance. Never did there come from the pen of a heathen, sentiments like those contained in our motto:—"Seekest thou great things for thyself? Seek them not." It is a very striking fact, that, in the language of Greece and Rome, there is not a word to express humility as a virtue:—those words which are generally used signify rather meanness, and that crouching to power, which is the feeling not of a humble, but of a dastardly spirit. On the other hand, pride and haughtiness were considered as the concomitants of prowess and bravery; and hence the heroes of ancient poetry are generally furnished with an abundant portion of both.

Yes, that vice which we inherit from the author of our misery, lurks too successfully in the recesses of the human bosom, to be discovered by the light of reason alone;—it requires a more searching scrutiny to drag it from that place, while it has taken up its abode in the inmost penetralia of our souls. In the present depraved state of the human heart, it is difficult to distinguish between those desires and propensities which may have once been pure; but which, at the fall, were perverted; and those which are radically evil, and which could not have existed in the heart of man, in his state of original purity. Without hesitation, we would class pride in the latter division, as a feeling altogether of demoniacal origin; and which could not exist in the mind of a pure and holy being.

But though we can thus give a most unhesitating deliverance with regard to this vice itself, there are some of its modifications about which we cannot pronounce so decidedly. The desire of fame, and the desire of power, and all that is described

in our text by the seeking after great things, have so often been declared by our theological writers to be innocent, if not laudable propensities, that we almost feel as if it were presumption for us to give it as our opinion, that they are inimical to the spirit of true religion.

It may be true, that such feelings existed in the bosom of our first parents, before their expulsion from the blissful abodes of Eden; and that they vied with each other to gain the favour and applause perhaps of their God. And it may be true, that there is among the angels a generous emulation, to provoke each other to good works;—but still we think it true, that in our present condition, it is extremely dangerous, if not sinful, to give way to this propensity.

It may be argued, indeed, that the love of praise operates as a very powerful principle in restraining many of the fiercer passions, and that without it the moral world would soon become a scene of wild confusion and disorder; but in the same manner might we plead for anger and selfishness, and even avarice itself. These are all very powerful checks in restraining many of our grosser propensities, and to them we are indebted for many of the decencies which adorn civilized society; but who would make this a plea for their virtuousness?

There is one circumstance which makes the love of fame a very dangerous propensity;—it is the very low standard of virtue which generally prevails in the world. Were the standard a perfect one, then would the case be different. He only would be praised, who was truly virtuous, and the love of fame would be identical with the love of virtue. But this, alas, is not the case. The men

of the world have fixed on a standard of virtue convenient for themselves; and whoever by his actions goes beyond this standard, tacitly pronounces condemnation upon them, and most assuredly will meet with their hatred and disapprobation. It is thus that the most virtuous in all ages have been met with ignominy and contempt. And it is thus that this deference to the opinion of the world has diverted many from the conscientious performance of what they knew to be right.

Thus, even in a worldly point of view, and considered merely as an abstract question in morals, would we consider the opinions of our fellow-men a most improper standard whereby to regulate our actions. But when we add yet another element, and consider the subject as it bears upon our religious character,—when we consider it not only as it affects our duty to our fellow-men, but as it affects our duty to God, we shall feel that to make the praise of men the standard of our conduct is still more dangerous.

The love of praise is, perhaps, an original principle of our constitution; and if it be, then it were vain to attempt its annihilation. Nor is this required of us. All that we are bid do in the Bible, is to give it a new direction. And the condemnation of the Pharisees of old, was not that they loved praise, but that they loved the praise of men more than the praise of God.

We know of no feeling in our constitution which is stronger, which is more difficult to overcome than the love of fame, or the love of praise, for we hold them to be very nearly the same. So strong is it, that it is capable of carrying us through the greatest difficulties and dangers, of enabling us to persevere in the most unwearied

exertion, and urging us onward even to death itself.

What is it that animates the breast of the enterprising traveller, in his laborious reseaches?

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Among his other pursuits during this busy session, he wrote several discourses on passages of Scripture, some of them were read to Mr. Lothian, others of them to a small number of his fellow students; but none of them, I believe, was used in any other way. They are all illustrative of the soundness and clearness of his mind; the accuracy and extent of his knowledge of the Scriptures; the philosophical turn of his thinking; and his prevailing disposition to connect all his pursuits with the missionary enterprise, in which even then, he ardently wished to engage. I am very much deceived if the following discourse, which I give as a specimen, will not be considered an extraordinary effort of so young a mind.

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2 Cor. iv. 13.

"We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak."

There is a common proverb, that "the truth should not be always told." In other words, that it is not always a good reason for speaking that we believe. Although apparently at first sight a little paradoxical, this saying will be found like

most other proverbs, to embody the wisdom of very extensive experience.

There are some truths which concern only a few individuals, and in which the rest of mankind have no interest whatever. If there be nothing absolutely wrong, there is at least something very trifling in publishing such matters. And you cannot, perhaps, pitch upon a character more universally despised, than that of the busy-body or the tell-tale. Yet each of these deservedly detested characters, could, perhaps, allege in excuse for all his silly conversation, that he spoke because he believed.

There are other truths which, it would be not only idle and improper, but which it might be cruel, or even criminal to promulgate. That man could have but little tenderness or humanity in his disposition, who should assiduously relate the disgraces, or the crimes of a departed parent, to the surviving children; and we would not hesitate to pronounce it a breach of the second great commandment of the law, to expose to public view the defects in the private character of our neighbour. You are aware, indeed, that the latter action not only is a palpable transgression of the law of God, but comes under the cognizance even of human jurisprudence. Truth is a libel; and it would be no excuse in a court of justice, for the defamer of his neighbour's good name to affirm, that he had published only what he had good ground to believe.

You perceive then, that the quality of the motive which Paul affirms to have actuated him in his public speaking, and in his writings, must depend upon the character of those truths, which he so assiduously proclaimed. If they were truths

which concerned only a few individuals, or which if they had a reference to all, were of comparatively insignificant importance, then it was folly in Paul to labour so hard, and to suffer so much to proclaim them; and, notwithstanding all the cogency of his reasoning, and the sublimity of his eloquence, we should, in such a case, be tempted to concur in the opinion of the eastern king, that after all he was but a learned madman.

If, again, the truths which Paul preached tended only to harrow up the feelings of mankind, and to destroy what might be but early prejudices; but yet were prejudices with which those whom they influenced had associated all that they held dear as patriots, and all that they thought sacred in religion:—if these truths tended only to bring to light evils that had long been hidden, and which had even by the common consent of mankind been carefully concealed:—if, finally, they tended only to demonstrate to mankind that their wisdom was folly, and that their boasted virtue which they had hoped would open for them the gates of heaven, not only was altogether unable to expiate their crimes, but was itself too much tainted with impurity to find acceptance before God:—if this alone was the tendency of the truths which Paul preached, it was more than folly—it was cruelty to proclaim them. Better far for the world, they had never been promulgated.

But I need not tell you that the doctrines which Paul preached were of a far different character.

It is true that they directly tended to produce all the seeming evils I have been describing; but God be thanked, this was not their only tendency. True, the feelings of the decent and the virtuous among mankind would be harrowed up, when they

were classed with the vilest of their species, and told that they had been wearing but the mask of virtue;—that the hidden man of the heart was utterly polluted; that God had concluded all under sin, and that therefore, all are under condemnation. True, the prejudices of the Jews, with all their associations of patriotism and sacredness, must have been shocked at being told that the descendants of Abraham were no longer God's chosen nation, but that the Gentiles were become fellow-heirs with them of the promises. True, the apostle's preaching was, to the Jews, a stumbling block, and to the Greeks foolishness; but this was not all, or I repeat it, the apostle was guilty of the greatest cruelty. But unto them who believe, both Jews and Greeks, it was the power of God, and the wisdom of God.

In order then to show that the simple belief of the truths of the gospel is sufficient reason for preaching them,—and preaching them, too, with all the unwearied diligence and fervent zeal which characterized the preaching of the Apostle Paul; and at the risk too, of all the losses and persecutions to which his ministry subjected him,—we shall attempt to show,—

I. The perfection and excellency of the New Testament dispensation.

II. We shall also attempt to show, that the belief of the gospel is not only a sufficient reason for preaching it, but that it is the *only* right motive which can lead an individual to the choice of the ministry as his occupation.

The perfection and excellency of the New Testament dispensation may perhaps be most striking-

ly illustrated by contrasting it with less perfect discoveries.

We remark, then, that the doctrines of natural religion, (with a very few exceptions,) are so very dark and confused, as scarcely to warrant, and by no means to encourage its promulgation as a system, on the part of those who embrace it.

By the light of nature, it is true, we can clearly perceive the existence and some of the attributes of Deity. It is not to the doctrines of natural religion, taken individually, but to natural theology itself, as a system of religion, that the foregoing remark is applicable. Had God never revealed himself to us by his Spirit, or by his Son, still we might have known something of his character from the works which he has made. And in contrasting the declarations of God's word with the language of his works, we conceive that men of different parties have fallen into opposite extremes. The mere philosopher would wish to convince us that nature speaks so audibly, and so unequivocally of her Sovereign, as to render all supernatural declarations of his will unnecessary; while, on the other hand, it must be confessed, that the advocates of a written testimony from above have sometimes, through a wish to magnify the importance of the communications of God's Spirit, depreciated that testimony which his works undoubtedly bear to the character of their great Creator. It is our wish to steer clear of these extremes; and, in attempting to do so, we cannot follow a safer course than that which the written testimony itself points out.

"The heavens declare the glory of God, and the firmament showeth forth his handy-work.

Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. Their line has gone out through all the earth, and their words to the end of the world." The invisible things of our Creator, even his eternal power and Godhead, are thus clearly seen from the creation of the world—"being understood by the things that are made."

So far the voice of nature utters a clear and decided declaration; and so far, those who have listened to no higher testimony, are reprehensible if they speak not what they believe, or what they would believe did they attend as they ought to the evidence around them. But when we attempt from these few isolated, though important truths, to form a system of religion—something that may satisfy us as to the relation in which we stand to the powerful Being who created the world, how very imperfect does all our knowledge appear—how unsatisfactory all our conclusions—how dark and fearful our prospect of futurity!

The ancient philosophers of Greece and Rome could clearly perceive, that there was one great Author and Governor of all things—a Being of inconceivable glory, and of infinite power,—and therefore a Being widely different from those contemptible deities which the impure imagination of their poets had feined, and which the perverted judgment of a degraded populace had accepted as the objects of their worship. They must thus have perceived that idolatry was not only a folly but a crime, and, in so far, they were guilty for not promulgating the truths they believed; and, in so far, they are liable to that fearful curse which is denounced against those who "confine the truth by unrighteousness."

But it may go far, perhaps, to palliate, though it cannot atone for their crime, that, when they attempted to carry out their own speculations, they were landed in most unsatisfactory conclusions; and if they attempted to guess, when they could no longer determine with certainty, their conjectures of futurity must have been only those of terror and dispair. Not only must they have been convinced from the wondrous objects around them, of the power and glory of God, but from the conscience within them—that monitor which whispers approbation to all that is good, and so loudly and bitterly condemns what is evil;—they must have been impressed with the belief, that He, who gave them such a constitution, must himself be a lover of righteousness, and a hater of iniquity. The voice of that monitor, however, they must have been conscious they had often disobeyed; and the thought cannot fail to have struck them, that in so doing, they had offended Him who had placed that monitor within them. They must thus have arrived at the conclusion, that they had forfeited the favour of him whom his works declared so mighty and so glorious. If they risked the thought of another state of being where they should be brought into the more immediate presence of an offended God, how fearful must have been the prospect! If God were just, they must abide his righteous indignation; and if he were unjust the prospect was not more pleasing. Here was a very fearful dilemma, and yet this was the legitimate conclusion into which their inquiries must have landed them. We do not say, that all, or any of the ancient philosophers arrived at this conclusion, but if they did not, it was because, dreading the result, they shrunk from the inquiry.

Now, with such a revelation as this, what encouragement was there to promulgate their opinions? They could not come boldly forward with the great apostle of our faith, and say,—"We speak because we believe." All with themselves was darkness and doubt; or if their conjectures amounted to probability, it was a probability of the most fearful kind;—they felt that their opinions landed themselves in no satisfactory conclusions; or if they did seem to point to any one conclusion more decidedly, it was one of the most appalling nature,—even that the whole world were exposed to the anger of a justly offended God.

This view of natural religion may serve to explain to us how the philosophers of ancient times were so enlightened, while the multitude around them were sunk in the most degraded ignorance. They did not think the truths they possessed worth promulgating, far less worth suffering for. Socrates, that prince of heathens, dashed the crown of martyrdom away from him, when it had been as easy for him to have gained it as to have refused it, disclaimed the honourable charge that was laid to him of despising the abominations with which he was surrounded, and even by his latest breath giving the order that the idolatry of his country should be sanctioned by his name.

They like very well to start objections, or even to throw the most insolent aspersions on the truths of Christianity; but when you ask them what they would substitute in its place, they can give no satisfactory answer. They are, in the true sense of the word, sceptics; they have no settled opinions. Infidels they are, too,—they doubt,—they disbelieve.

You see, then, that with such knowledge of God as his works can give, there is little en-

couragement to promulgate that knowledge—to speak, because we believe. We might more strikingly illustrate this, by contrasting the inactivity and easy carelessness of mere worshippers of nature in spreading what they profess to believe with the ardour and the self-denial of the apostles of our faith. Where, among the great and the wise, who have made reason their god, do we find an instance of suffering for conscience sake? Or, if a very few such examples can be adduced,—where do we find a single instance of martyrdom for the cause of truth? But I am almost forgetting that this part of my discourse is only an illustration; and is merely intended, by the darkness of its representation, to mark with a clearer outline, and paint with stronger colouring, that glorious dispensation under which we live.

But between the twilight darkness of nature, and the full blaze of that light which shines forth in revelation, there are many intermediate shades of brightness; and besides that dispensation of mercy under which we live, there is many a supposable way in which a perfect Being might have treated his rebellious dependants. You will excuse me, if, in order to illustrate, still farther, the perfection and excellence of the christian revelation, I dwell on some of the supposable revelations which the Deity might have made to us.

I am aware, that, to some, this may seem a very circuitous method of treating my subject, and I may appear to be continually hovering round the point I would be at, without ever actually reaching it. But it seems to me, that there are two methods by which a clear conception of any object may be presented, either by directly describing what it is, or by contrasting it with what it is not;—just as

the painter may delineate any object, either by actually colouring what he wishes to portray, or by encircling it with a ground of a colour different from its own. Unquestionably, both in the case itself, and in the illustration, the former method, in most cases, is decidedly preferable; but it is as unquestionable, that there are a few instances in which the latter method is more advantageous. Such an instance, I conceive, is afforded by the subject which I am now attempting to set before you. You have all heard of the gospel again and again; and with its peculiar doctrines, and the blessings which flow from them, you are intimately acquainted. Since you know, then, what the gospel is, I have hoped to throw some additional illustration around it, by contrasting it with what it is not. We all know what a blessing health is, —but how much more highly do we prize this blessing when just recovered from some painful disease. To return, then, from this digression, I remark,

The revelation of God might have been only a revelation of wrath.

Indeed, this is the kind of revelation, that, from any previous knowledge of the divine character, we should have expected. I have already attempted to show, that, if natural religion points to any conclusion, this is that conclusion; that God is just and holy, and that man by his sin has offended him. The word of God, we should expect, would sanction the declarations of his works, and would clearly reveal what they had but faintly indicated. And, accordingly, it is so. Revelations of God's word do not give the lie to the testimony of his works. They speak one language, though the one utters its declarations with a voice more audible

and distinct. Instead of a reflection of God's character from his works, we have now a clear manifestation of that character in his word;—but it is the same character which both assign to him;—both declare him to be holy, just, and good.

Instead of the dictates of conscience, we have now the precept clear and express, written by God's own finger. And instead of the conclusion to which natural religion might have led us, that, since God is just and holy, sin must be punished, we have now the express declaration annexed to the law by Him who wrote it,—"The soul that sinneth, it shall die."

Instead of the fearful conjectures of natural religion, we have now a still more fearful certainty,—that, since all men have manifestly sinned, all have to look forward to eternal condemnation. It is true, some have objected, that, if none can keep the law of God, it is surely inconsistent with his goodness to have given so strict a law. We might answer such objections with the apostle's argument,—"Nay, but who art thou, O man." &c. But we need not make such an appeal to God's sovereignty. An imperfect law would have argued a lawyer imperfectly holy. So that either holiness or goodness are incompatible with each other, or the strictness of the law of God is consistent with his goodness.

If there was little encouragement to promulgate the doctrines of natural religion, still less would there be to promulgate the doctrines of a revelation so fearful as this. In that case there is uncertainty, or at best, fearful conjecture;—but there it was but conjecture, and the powerful influence of hope bore the minds even of those who half

believed it, above its fears. But here there is nothing on which hope can lay hold. Here is no conjecture;—it is certainty, and certainty the most overwhelming, even "a certain fearful looking for of judgment, and fiery indignation."

Such is the revelation we might have expected from Heaven; and had God thus dealt with us according to our deserts, in all probability this world, as it now is, would never have existed. The very first breach of God's law must have immediately incurred the full weight of the curse;—for, it were absurd to talk of a state of trial in regard to those whose certain destiny was everlasting destruction. But supposing, for a moment, that the world did exist under such a dispensation, as it exists now, and rebellious man were permitted to live a few short years as the ungodly now do, in forgetfulness of God, and careless security; the question presents itself,—Supposing this fearful revelation of God's wrath to be made known to some individuals, would it be right to promulgate the dreadful truth,—to speak, because we believed? We conceive not. That there would be no encouragement to do so is abundantly manifest. For if it be no enviable duty to communicate to a criminal the sentence that condemns him to the suffering of temporal death, it were assuredly a fearful task to publish the death-warrant of a world doomed to eternal perdition.

But, we conceive, were this revelation known to a few, it would be the greatest cruelty on their part to publish it;—it would be tormenting before the time. Could it indeed be hoped, that by the revelation of God's wrath against all iniquity, men would be led to see the evil of sin, and would be kept from sinking deeper in destruction: then

it might be merciful to proclaim it, inasmuch as we might thereby hope to alleviate the punishment which we could not prevent. But who, that knows the mind of fallen man, does not see that quite the reverse of this would be the case This announcement of the Divine justice would call forth a fresh display of the corruption of his rebellious subjects, who would thereby plunge still deeper into the abyss of perdition. There are instances even now in the world, of some who have despaired of mercy, and none do we find more hardened against their God, or more proudly eminent in rebellion. They gather strength from despair, and they dare the Almighty to his face. Their language is, "Evil, be thou our good. Let us eat and drink, for to-morrow we die.—Let us enjoy while we may, the pleasures of this life, and then sink into endless misery." Rather than rouse such a spirit as this, would it not be better to let men slumber on in ignorance of their fate, till destruction itself awoke them from their slumbers?

Under such a dispensation, it is very obvious, an office, analogous to the ministry, could never have existed. If these fearful truths were known to a single individual of our species, he must thereby be rendered perfectly wretched, even in this life, and would be led from the depravity of his nature, to curse the justice of Jehovah, and to sin with a high hand against his God. It is, therefore, altogether impossible to conceive that such an individual should publish these appalling truths from a sense of duty, or a conviction that it was right, whatever might be the consequences, to publish the will of God; and we can see no other motive that could lead him to divulge the awful secret, but one of the most devilish malignity,—even a

wish to steal from his fellows their envied ignorance, and make them as wretched as himself. Such cruelty, were it to break the slumbers of a malefactor, who, on the night before his execution, should dream of pardon, and think himself restored to his family and his friends, to tell him that his fancied happiness was all delusion, and to recal his thoughts to the fearful realities before him.

There is an anecdote of an Indian Brahmin, which may throw some light upon this subject, and with which some of you may be acquainted. You are aware that the priests of India think it the greatest crime to destroy animal life, and accordingly live entirely on herbs. It is said that one of our countrymen, in arguing with one of these Brahmins, in order to convince him of the falsity of the doctrines he held, in regard to this matter, showed him by a microscope that the stems and leaves of the herbs on which he lived, were covered with hundreds of minute, yet living sentient creatures. This was occular demonstration, and it could not be resisted. The priest had placed his hopes of happiness on his fancied innocence, and now that the enormity of his crimes were laid before him,—his peace of mind was destroyed, and all his hopes of enjoyment were blasted. It is said, that after continuing thoughtful for a considerable time, he earnestly inquired of the other on what terms he would part with this wonderful instrument; and having at last with considerable difficulty, obtained possession of it, he dashed it into a thousand pieces. It had broken his peace of mind, he said, but never should it destroy the peace of another.

This anecdote is generally adduced as affording an instance of bigoted attachment to former opin-

ions, even when convinced of their falseness. But we view it in a very different light; we think that the action displays a dignified benevolence. Had new hopes of happiness, founded on more rational principles, been substituted in the room of those which he now perceived to be so groundless, then it would have been cruelty to have allowed his countrymen to dream of happiness that could never be realized;—but the alternative was not between delusive hopes and rational expectations of enjoyment, but between a dream of happiness and the certainty of wo.

And just so, had the gospel never reached our earth, but only a revelation of God's perfect holiness and justice, it had been better far that men should be permitted, while here, to dream on of a heaven they were never to enter, than to tell them beforehand of the punishment it was impossible to escape, and thus to add to the sufferings that soon were to burst upon them the dire forebodings of misery, in some cases more dreadful even than the misery itself.

But let us turn from these terrific suppositions to the glorious reality. It is not a message of condemnation which we are commissioned to bear to our fellow men. The tidings that have reached us from on high are "glad tidings of great joy." That fearful revelation, indeed, which we have just been considering, is still true, and has been revealed to us from heaven, but, God be thanked, it came not alone; and the dread nature of that condemnation which it reveals, serves but to cast a brighter lustre around the offers of that mercy which promises a free pardon to all who will but accept of it. In all the revelations God has made to us, mercy is the prominent feature. Mercy even anticipates jus-

tice, and a striking fact that man was never let into the fearful condition into which his sin had brought him, till deliverance was promised. There was no room left for the workings of despair; for the curse was not pronounced upon the rebellious representatives of our race till God had pledged his word that the Seed of the woman should bruise the head of the adversary who had seduced her.

This mercy has been obtained for us in a way that natural religion could never have anticipated. There could be no hope that any being, however powerful, could stay the arm of offended omnipotence; neither could there be any rational expectation, although such an expectation some have chosen to indulge, that, by a sort of amiable weakness, which creatures sometimes indulge, a shrinking from infliction of punishment which justice demands, the Deity should screen us from the misery we have entailed upon ourselves, even though his justice and his holiness should suffer by his compassion. "God is not a man, that he should lie, nor the Son of man that he should repent." He had declared that death was the inevitable consequence of transgression; and his mercy, far from giving the lie to his justice, confirms the sentence of the law; for in the dispensation of the new covenant, that truth has its most striking illustration;—that, without a due satisfaction to injured justice there can be no remission of sin. It is the Lawgiver, the Judge himself, that has offered us forgiveness. And his character, as our Saviour, is in perfect consistency with his character, as our righteous Judge.

"The Lord saw that there was no man, and he wondered that there was no intercessor, therefore his own arm brought salvation unto him, and his

righteousness it sustained him." God sent his son into the world, but it was not, as well might have been expected, to condemn the world, but that the world through him might be saved. Thus a free offer of pardon is made to the whole of a condemned world; and had the simple truth of redemption through the sacrifice of Christ to every one that believeth, been all that had been revealed, this of itself would seem enough to answer all the circumstances of our lost condition. Could any one be acquainted with such a truth, and not speak what he believed? Is not the simple belief of such a doctrine enough to account for all the trials and privations that have been undergone by the evangelists of our faith, in order to promulgate the knowledge of this treaty of reconciliation between a rebellious world and its offended Sovereign?

But though this free offer of mercy seems at first sight to be suited to all the circumstances of fallen man, we shall find, on farther inquiry, that were this single doctrine to constitute the whole of the dispensation of mercy, the plan would be incomplete,—and the Son of God might have come into our world, and died for our sins, and yet have suffered and died in vain.

Man, by his fall, became a sinful being, and as such, he has a dislike to every holy principle. We have already remarked, that a revelation of God's wrath against sin would tend only to harden him in his depravity, but it is a still more striking proof of the depth of human depravity, that even the offers of mercy are contemptuously refused. Instead of the tone of indignation in which God might have addressed us, he has chosen to speak in accents of mercy, saying, "Look unto me, and be ye saved, all ye ends of the earth." He con-

descends even to reason with, to warn us of our danger, and to entreat us with more than a father's tenderness. "Turn ye, turn ye, why will ye die!"

But the terrors of God's law, and the gracious invitations of his mercy, and the earnestness of his warnings, and the tenderness of his expostulations, fall equally powerless on the ear of infatuated man. He will not be saved.

You see, then, the necessity of the doctrine of divine influence, to render the gospel dispensation altogether complete, and suited to all the peculiarities of our lost estate. Without this influence, not a single individual would accept the proffered mercy of Heaven.

But supposing a single individual, or a few individuals, did accept the testimony, you can see that there would be no encouragement to proclaim it to others. At first, indeed, if the message were truly believed, there would be an ardent wish to communicate to others the inestimable blessing, and the confident expectation that all would cling to the terms of mercy as soon as they were offered. But how soon would the zeal of the supposed evangelist be damped, to find that the offers of forgiveness were turned from with loathing, and treated with contempt. How soon would he abate his ardour, and exclaim, as he sat down in despair of benefiting his fellow men, "I have laboured in vain;—I have spent my strength for nought and in vain!"

To make a new application of an illustration sufficiently trite:—Were a building in flames, and had you succeeded in making an easy communication between the ground, and some part of the tenement where the noise of voices indicated that there were human beings within; you would

naturally suppose that your benevolence had effected its purpose. You would never dream that the inmates would need to be persuaded to escape for their life. But did you, in the prosecution of your benevolent purpose, actually ascend to that part of the building whence the voices issued, there is nothing absurd in the supposition, that you might find the inmates to be a company of bacchanalians, who in the phrenzy of intoxication, were alike ignorant of their danger, and regardless of your entreaties. It is possible, that all your warnings might be answered by the infatuated laugh of intemperate mirth, or even by the insolent attack of some furious debauchee, and thus might you find that all your efforts were vain; and even after having made all the preparations for their deliverance that seemed necessary, you might find yourself compelled to abandon them to their fate. And so it is with the men of this world, in regard to the everlasting destruction that is hanging over them. They, too, are "drunken, though it be not with wine, and they stagger, though it be not with strong drink." "The spirit of a deep sleep has been poured out upon them, and their eyes have been closed."

You perceive, then, that without the pouring out of the Spirit of God, in order to turn the hearts of our apostate race, all the apparatus of a Saviour's incarnation, and sufferings, and death, might have been spent upon our world in vain. But God be thanked, the system of mercy is complete in all its parts, and suited in every respect to the circumstances of our case. The promise of the Spirit has been given, and in every individual who is turned from darkness to light, we have a standing proof that the promise is fulfilled.

Such is the system of truth, which, as Christians, we profess to believe. If we do not belie our profession, we believe that every individual of the millions that inhabit our globe, or that have dwelt upon its surface ever since the beginning, have transgressed the law of Jehovah. We believe that by the most stupendous sacrifice, even the humiliation and death of one of the Persons of the Godhead, the punishment that is due to our deeds has been averted, and unlimited pardon procured for the whole human race. We believe, however, that in order to profit by this general deed of amnesty, which the Sovereign of heaven and earth has issued, there must be a distinct reception of the terms of forgiveness on the part of an individual criminal;—and, coupled with this belief, we are aware of the fact, that, though it is now eighteen hundred years since an express Messenger from heaven published this treaty of reconciliation in our world,—comparatively few have welcomed the gracious message, and at this moment three-fourths of the population of our globe are in utter ignorance that such a message has ever come.

Do we believe these things, my brethren, and shall we not speak what we believe? Is there not a duty entailed upon every Christian, as far as it is in his power, by the belief of these great truths, to publish them to his fellow men? And is there not a wo pronounced against every believer, if, in as far as he has opportunity, he preach not the gospel? It is not necessary to the preaching of the gospel that we pass through a preparatory course of science and literature, or that we be commissioned to do so by our fellow men. Nor is it necessary to the preaching of the gospel, that

we ascend a pulpit, or be surrounded with any of the apparatus of ordinary parsonship. It is not necessary that our address be made to a public assembly at all. Nor is it even necessary, ere we open our mouth to our fellow-men, that we work up a laboured systematic discourse. These things may accompany the preaching of the gospel, but they are by no means its necessary accompaniments, and it is hard to say whether this lavish profusion of human preparation, and worldly pomp, has not in many instances robbed of their native dignity and impressiveness, those sublime but simple truths which manifestly appear—"when unadorned, adorned the most." The preaching of the gospel, as imperative upon every Christian, needs not the aid of deep meditation, or of human scholarship. It consists in the simple communication to others of the simplest truths. We may preach to the little family circle as we sit in the house, or even to the solitary companion as we walk by the way. The simple belief of the gospel is all that is necessary to give us a title, and even to lay us under an obligation, to preach it in the sense which I have explained. David believed, and therefore he spoke! Paul believed, and therefore he spoke! and every Christian, having the same spirit of faith which dwelt in the Psalmist and the Apostle, should be able to adopt their language, and say, I also believe, and therefore speak. And if, my brethren, the same spirit of faith is working in us, it has not been the choice of our profession that has laid us under an obligation to preach the gospel; but the previously felt obligation that has led us to make choice of our profession.

If we can conscientiously give it as the reason

for our proclaiming the truths of Christianity, that we speak because we believe,—our conduct will be necessarily modified by the motives that actuate us; and our preaching shall be of a very different kind from that of the mere mercenaries of the church, or even from that of those who make their regular Sabbath-day exhibitions merely from a sense of professional duty.

In the first place, I remark, that our motive will regulate *the time* of our preaching.

If it be merely the wish to perform decently the duties of a minister, which is our ruling motive, then we shall, in all probability, be content with working up during the week, as much matter as will enable us to make on the Sabbath, two or three speeches, of the ordinary length, according as the custom of our predecessors, or the taste of our congregation may demand. If a parish be entrusted to our care, we may in all probability add to this the yearly or half-yearly visitation of a few of our parishioners; and if we be set over a dissenting congregation, we may, perhaps, contrive, without much risk, (if our discourses happen to please the taste of our hearers,) of being thought inattentive to our duty, neglect the duty of visitation altogether.

But if we speak because we believe,—if it be a decided conviction of the truth and importance of the doctrines of the gospel, and an experimental proof of their soothing and sanctifying influence on our own mind, which inspires from a principle of gratitude to our God, and compassion for our fellow-men, with the desire to devote ourselves to the service of God in the ministry of his Son; then our preaching will not be a thing of set times, or formal exhibitions. We shall not, indeed,

despise the established order of christian worship; the principle that actuates us will lead us to become "all things to all men, if by any means we may save some." We shall thus be glad to seize those opportunities when the commandment of God, and the laws and customs of our country have assembled many together for the purposes of religion; but our preaching will not be confined to the public exercises of the Sabbath, but according to the very solemn charge of the apostle, we shall be instant in preaching the word, in season and out of season, and in imitation of his example we shall not only speak as we have opportunity in the public places consecrated to devotion, but also from house to house. And even the ordinary intercouse that we carry on with our fellow-men, our correspondence with friends at a distance, and our conversations with companions who are near, will alike be consecrated to those grand objects to which our own selves are devoted.

But our motive will not only regulate the times of our preaching, it will also determine *the mode* of our preaching.

If we believe that the great object for which the gospel was sent into our world was to effect the pardon and moral renovation of man; and if we believe what the Scriptures assure us, that this is chiefly to be effected by faith in a few simple elementary doctrines, we shall dwell much upon these doctrines, and ever make them the theme of our discourse.

If we are assured that he who believes in Jesus Christ shall be saved, we shall determine, like the early promulgators of the faith, to know nothing among men, but Jesus Christ, and him crucified: we shall not preach ourselves, but Christ Jesus

the Lord, and ourselves the servants of all, for Jesus' sake.

If, again, we believe that the same Spirit which breathed life into the dry bones of the prophet's vision, must still exert his vivifying energy, ere a single sinner can be raised from a death in trespasses and sins, to newness of life; and if we farther believe that the Spirit is the gift of prayer, we shall be ardent in our supplications at the throne of grace, for the out-pouring of that mysterious influence, which, though itself unseen, is so visible in its effects, and without which the most splendid eloquence, and the most cogent reasoning can absolutely effect nothing.

Finally, our motive will also, to a certain extent, determine *the sphere* of our labours.

If we believe that there is one broad line which separates men into two distinct classes,—those who believe, and those who do not;—those consequently who have obtained pardon, and those who are still under condemnation:—we shall esteem it a matter of infinitely greater importance to lead an individual across that boundary, than to lead an individual who has already past it a few steps farther on in his progress. The building up of believers is, no doubt, a most important work; but still we cannot help thinking, that it must yield in importance to the work of conversion.

I do not know whether the writer of this admirable discourse ever saw the "Hints on Missions," by Mr. Douglas; but there is a passage in that little work so applicable to the subject of the preceding discourse, and so important in itself, that I shall here take the liberty to introduce it:—

"While belief is connected with truth, we shall

never want comforts; and while the belief of truth impels to the communication of truth, we shall never want preachers.

"'I believed, and therefore have I spoken.' Here is a measure derived from Heaven to judge of the sincerity of belief. The laws of the human mind are not circumscribed within degrees and parallels. He who has no desire to proclaim the gospel abroad, has none to proclaim it at home, and has no belief in it himself; whatever professions he may make, are hollow and hypocritical. Bodies of Christians who make no efforts to christianize others, are Christians but in name; and the ages in which no attempts are made to send the glad tidings to heathen countries, are the dark ages of Christianity, however they may suppose themselves enlightened and guided by philosophy and moderation.

"The ages of Christian purity have ever been the ages of Christian exertion. At the commencement of Christianity, he who believed in the gospel, became also a preacher of the gospel. 'We believe, and therefore we speak.' The effort was correspondent to the belief, and the success to the effort. Christians grew and multiplied, and their very multiplication insured a fresh renewal of their increase. The primitive prolific blessing was upon them, and one became a thousand."*

If the subject of these memoirs borrowed the hint from the above passage, of which I have no evidence, it is very clear that he has duly improved upon it. His discourse exists but in the first rough draft, and appears therefore under

* Hints on Missions, p. 85. Boston edition.

every disadvantage. I have not altered one sentence, and scarcely corrected even a word; yet with all these drawbacks, it affords evidence that it is the production of a master-mind. The argument is exceedingly ingenious, and is sustained with a degree of ability and felicity of illustration, which reflects the highest credit on the powers of the author. The simplicity of his own views of religion, and the deep earnestness with which he pleads for the full practical influence of Christianity are truly delightful. How happy would it be for the individuals themselves, for the church, and the world, did all who enter on the office of the ministry feel the force of the high and hallowed views which are here stated.

The references to natural religion, as it is called, contained in this discourse, induced me to think this is the best place to introduce an essay on that subject, which he wrote as a class exercise at the close of this session. The subject is one on which a great deal of ignorance has been discovered, and a vast portion of error propagated. The religion of nature will, I fear, go a very little way to inform the understanding, still less to regulate the affections, and no way at all to satisfy God, or pacify the conscience of a sinner. Whether unassisted reason is capable of accomplishing all that my young friend, with many others, contends for, is not perfectly clear; but no one can doubt the admirable and beautiful manner in which he conducts his own argument, and the justice which he does to the claims of the revelation of God.

ON

NATURAL RELIGION.

In the Bible we are told, that, at the final judgment, all men will be made the subjects of an equitable moral reckoning. But we know, from the history of our species, that there have been, and that there still are in the world, thousands who have never had access to that revelation from Heaven with which we have been favoured. It becomes then an interesting inquiry, how far the natural light of reason can render men the fit subjects of a moral reckoning; and how, in such a condition there can be any distinction between the godly and the ungodly. In that record, which hath come from Heaven, it is said, in reference to such individuals, that "God hath showed unto them that which may be known of himself, because the invisible things of him from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead: so that they are without excuse." In other words, it is affirmed that those who have never had access to any direct communication from Heaven, are yet accountable for their deeds, inasmuch as the existence and the character of God may be gathered from the works which he has made. And it is thus that there may

be a distinction between those who have been led by these dim intimations of his presence, to grope, though in the dark, after their Creator; and those, who, notwithstanding these intimations, "have said in their heart, that there is no God." When God looked down from heaven upon the children of men, it was to see if there were any that did understand,—if there were any that *did seek after* God.

The evidence for the existence of a God is so manifest in all his works, that there have scarcely been found any people, however ignorant and degraded, who have not recognized, in the objects that are around them, the traces of a designing and intelligent Creator. The marks of design are evident in the combinations and processes of inanimate nature. We can see them in the harmonious revolutions of those vast globes which compose the universe. We can see them in the varied operation of those elements which are at work upon the surface of our earth; in the regular succession of summer and winter, spring-time and harvest. We behold them in the descending shower which refreshes the soil, and in the ascending vapour which feeds the mighty cisterns from whence that shower was poured. And still more palpably do we recognize the traces of intelligence in the structure and physiology of the vegetable kingdom. In those roots which fix the plant in the soil, and collect for it its nutritive juices. In those tubes by which these juices are conveyed through all its various branches. In those leaves which cover and protect the infant bud, and die away again when the seed is ripened. In those autumnal breezes which scatter the seeds on the bosom of the earth, there to spring up in their

turn, and to become distinct members of the vegetable family. In all this varied confirmation of parts, and succession of agents, can we distinctly perceive the adaptation of means for an end; an adaptation which must have been the result of contemplation and design. But it is in animated nature that we have the most striking proofs of the existence of an intelligent Creator. In the structure of the bodies of animals the marks of design are so manifold, that the simple enumeration of them would far exceed our limits. In the structure of the eye alone, they are sufficiently numerous for our purpose. It is arched over with an eye-brow to carry off from it the moistures of the head. It is furnished with an eye-lid, which washes and moistens it, which covers it in sleep, which protects it when awake, spontaneously shutting on the approach of danger. Its optical adaptations are still more striking. It has its levers, which shift backward and forward, and which, without the will or even the knowledge of him who possesses it, suit themselves to the distance of the object on which he gazes. In like manner, by the enlargement or contraction of its orifice, does the eye adapt itself for the degree of light that is around it, by a mechanism which baffles the imitation of human ingenuity, and even mocks the scrutiny of anatomical investigation. Nor is the internal physiology of animals less indicative of design than the external organization of their bodies. We might enumerate, as examples, the preparation and distribution of the various secretions, which either moistens the eye, or which lubricate the joints; or which supply that stream of circulation whose ebbings and flowings are the mystic indication of animal life;—in short, all the

varied and multifarious processes which are going on in the laboratory that is within us.

These are but a few of the indications inscribed upon the face of nature, which point to nature's God. And it were indeed strange, if man, with all these evidences of design, should never think of an intelligent Designer. Nor, has it been so. All have recognized these proofs of a Divinity. The most ignorant and barbarous nations on the face of the earth, have imagined for themselves (however degrading and incongruous their imaginations may have been,) some great and intelligent Being who made the heavens and the earth. It is not among the rude and ignorant sons of barbarity, that we are to look for those who have denied the existence of a God. Atheism is an unnatural crime; and we must look for its manifestations chiefly among those who have been bewildered by the speculations of an unnatural philosophy.

The natural attributes of God seem to follow as corollaries to the demonstration of his existence. Every one must admit, that, if there be a Being who made these heavens, and this earth, and all that is in them, he must be a Being of infinite might. We at once conclude, that He who gave the sea its bounds, that it should not pass his decree, must be very powerful;—that He who counts the number of the stars, and guides them in their courses must be very great;—that He who binds them to their orbits by the simple law of gravitation, must be very wise.

So far our way has been smooth and even, and the steps of the demonstration have been of easy ascent; but it is when we begin to consider the moral attributes of Deity, that we feel our pro-

gress impeded by many obstructions. It is here that we begin to perceive the insufficiency of the light of nature. It is when we begin to look around amid the works of God for the proofs of his goodness and his justice, that we feel ourselves bewildered and confounded. Yet some proofs of these there must exist independent of that revelation which God has made known to some of his creatures, or we cannot see how those who have never heard of this revelation are at all accountable for their actions. For aught that we have yet proved, He who formed with such exquisite skill, and such infinite power, these heavens and this earth, may after all care nothing for the beings he has made. He may sit in cold abstraction upon the throne of his majesty, regardless of the intelligent creatures he hath formed. He may have required nothing at their hand, and in consequence it may not be their duty to render aught unto him. Or, He who reigns over the monarchy of the universe, may, notwithstanding his greatness, and his power, and his wisdom, be a demon of malignant influence; and however fearful our situation under such a conjecture, it may be our duty to resist his every commandment. In order that all men may be accountable before God, even natural religion must furnish some clue to the ascertaining of these uncertainties. And we conceive that it does so, though not in the way that has usually been represented.

It has been usual with the expounders of natural atheism to sum up all the misery that is to be found in the world, and having placed in counterpoise with the happiness which we also find there, to pronounce the Deity benevolent or malignant as the one scale or the other preponderates. They

have represented to us the many hours of health we enjoy for one hour of sickness; and the many different circumstances that must meet ere we can enjoy one hour of ease. And they have told of the happiness of the inferior animals, and have instanced the countless shoals of happy ephemeræ which dance with joy in the meridian sun-beam. Now we can see that this is an argument for comparative benevolence, but we cannot see it to be an argument for perfect goodness. It proves that our Creator is not a devil, but it does not prove him to be a God. It may be true that we enjoy hundreds of hours of health for one hour of sickness;—but why this one hour of sickness? Our natural theists should remember too, that health is not all that is necessary to constitute happiness. Why is it that not a day passes over our head, but brings with it something to mar our enjoyment,—some painful affront, some boding fear, some disappointed hope? And when they point to the happiness of the inferior creation, they would do well to remember the ravages of death. Do they forget, that for those numberless myriads of insects which sport so blythsomely in the noontide sun; myriads as numberless have, since he made the circuit of the heavens, struggled in the throes of dissolution? Why this mixture of misery with happiness, if God be altogether benevolent?

These objections did not fail to present themselves to the minds of our academic theists, and accordingly they have made an attempt to meet them. They have feigned for themselves some delightful region beyond the grave, where there will be happiness without alloy, and where the miseries of life will be merged and forgotten amid the joys of a blissful eternity. We say,

"have feigned for themselves;" for, on coming to examine their grounds of belief in the existence of a future state; we find that the opinion has no foundation but in the assumed goodness of the Deity, the very point they have employed it to prove. But passing for the present this defect in their reasoning: we cannot see how a futurity of happiness, though established on the surest evidence, can at all make out their case. The question still recurs, Why a state of mixed enjoyment at all? Why a single moment of imperfect felicity under the government of a benevolent God? Would it be deemed a sufficient excuse for the cruelty of an earthly parent to his infant son, that when that son had grown to manhood, the father had done all in his power to promote his happiness? And can it be thought a sufficient vindication of the character of him who is called the Father of our spirits, that although he hath made us miserable upon earth, he will not make us miserable in heaven?

Notwithstanding this anomaly in the moral government of God, and notwithstanding the weakness of the reasoning on which the argument for his goodness has been founded, there is yet a strong intuitive belief in the minds of his intelligent creatures, that God is good, and that the Judge of all the earth will do rightly. So strong is this inherent faith in the divine goodness, and so abhorrent to the mind of man is the thought of a malignant God, that rather than accede to the monstrous proposition that the Divinity is wicked, men have chosen to struggle against the most palpable demonstrations of their senses, and have acceded to the equally monstrous proposition that there is no Divinity at all.

Whence springs this deep-rooted and almost universal belief in divine benevolence and justice? We conceive it to be the result of that constitution of our nature by which conscience has the supremacy in the kingdom that is within us. It seems a just conclusion, that had he been a spirit of demoniac malignity, or of aught but perfect righteousness, who built our frame, he never would have placed within us a monitor to reproach us for our vice, and to whisper approbation to our deeds of virtue.

This seems the only satisfactory evidence, independent of revelation, for the moral perfections of the Deity. It does not resolve the anomaly of his moral government, but it may lead to the resolution of it. It does not satisfy, but it may stimulate to inquiry. And who can fix the limit which must bound the discoveries of the pious inquirer on this subject, who has nought but the glimmering of nature's light to guide his footsteps? Even he may come to perceive that there is an indissoluble union between vice and wretchedness, and that the misery which exists in our world is casually connected with the moral evil which is also found there.

But this same constitution of our nature, which proves the moral attributes of God, tells us also of our connexion with him, by revealing to us what he hath required of us. And thus it is that all men become, to a certain degree, acquainted with the law of God, and are consequently the fit subjects of a moral reckoning. It is thus that "the Gentiles not having the (revealed) law, are a law unto themselves: who shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while

accusing, or excusing one another?" If a man thus perceive the moral perfections of God, and if he compare his own doings with the requirements of his conscience, he must find that he has come short of the law of God; and he will wistfully look for a way of reconciliation.

This is the state in which natural religion leaves its votaries; but, unfortunately, it is not the state in which academic theists have usually left their disciples. They have been desirous of solving those difficulties in which their science places them, and they have done so by making a most degrading compromise between the goodness and the justice of the Deity, by representing God to be such a one as ourselves.

There are two grand desiderata in which natural religion lands its disciples. The one, is to effect a reconciliation between the benevolence of the Deity, and the misery that exists among his creatures. The other, is to effect a reconciliation between the mercy and the justice of God, in the pardon of those who have transgressed his law. The solution of these two desiderata, constitutes the grand design of that revelation which God hath given us. And it is thus that the humble disciple of natural religion is in the best state of preparation for the faith of the gospel. He is there told, that the misery which exists in our world, is the fruit of moral evil:—that "by one man sin entered into the world, and death by sin; and so death hath passed upon all men, for that all have sinned." There, too, he is told of a Mediator, who hath suffered in the room of the guilty, and he can thus perceive how God is just, yet not at the expense of his goodness; merciful, yet not by a degrading compromise of his justice.

This revelation has made manifest all that relates to ourselves, but it has not made manifest all that relates to God. With regard to the second desideratum, (the way of our acceptance with God,) it is clear and perspicuous: but with regard to the first, (the reconciliation between the divine goodness and the misery of his creatures,) it has thrown a light across the darkness, but it has not perfectly illumined it. It has shifted the difficulty, but it has not entirely removed it. It tells us that misery is the result of moral evil; but with regard to the origin of evil, it is altogether silent. It answers the objection, "Why does he yet find fault, for who hath resisted his will?" by reminding us of our ignorance, and our weakness;—"Nay, but, O man, who art thou that repliest against God?" The Bible was not intended to present us with a full developement of the divine character; but only to make known to us so much of that character as affects our own acceptance with the Deity. It was not meant to be a sun from whence might emanate a full illumination to reveal every object around us, but it was given us as a lamp to guide our own footsteps through the darkness of nature. The Day Star, it is true, hath arisen upon us, and "our path is as the shining light, which shineth more and more unto the perfect day;" but the day itself hath not yet dawned. Here we see as through a glass, darkly, and know but in part: but we look forward to a period of clearer revelation, when there shall beam forth upon us a brighter display of the Divine attributes in all their harmony. And then shall we see "face to face, and know even as we are known."

I shall be excused from giving my opinion of this production, when I quote the following sentence annexed to it, in the hand-writing of Dr. Chalmers:—"An Essay of surpassing worth, as have been all the other compositions of its author in the Moral Philosophy Class."

From his correspondence I select the following letter to a young friend, who was then about to sustain a severe loss in his mother, a most amiable and eminently devoted christian. It is marked with much tenderness and faithfulness. As it has been furnished me by the individual to whom it was addressed, I may be allowed to express my hopes that the advices contained in it, and the prayers addressed on his behalf, by one now in heaven, will not be in vain:—

St. Andrew's, March 12, 1825.

On looking over your last letter, the most important, indeed the only intelligence it conveys, is an answer (which I regret is such a painful one) to my inquiries about your mother's health. From what my father tells me, I fear the worst, and I cannot help dreading you may have lost her ere now. At all events, from the nature and virulence of her disease, your hopes cannot be very sanguine. I am writing to one who has either just lost, or who is every day expecting to lose, the dearest of all earthly relatives;—and in either case, I should feel I was doing violence to all the finer feelings of our common nature, did I indulge in a strain of writing that was light or frivolous. There is something in the near view of death, either prospectively or retrospectively, which so-

lemnizes the gayest heart, and disposes the most thoughtless to serious reflection. There is something in that tender sorrow which attends the death of one that is dear to us, which, for a time, subdues the pride of the haughtiest, and turns the eye of the most worldly, for a time, to Heaven. If ever that spiritual blindness is removed, which hides from our view all that is beyond the grave, it is, when by the death of a near friend, we are led, as it were, to the very outskirts of this world, and can thus take a nearer view of that world which lies beyond it. You will excuse me, then, if, in such circumstances, I call to your remembrance, and press upon your attention, those sacred precepts which your mother has often taught you, and of which she herself has been a living exemplification. I know the dislike of the young mind to religion; I have felt it, but it is a dislike which should be fought against. I know the alluring prospects of happiness which this world holds out; but short, as has been my experience, I have found that they are deceitful. I know the difficulty that there is in standing out against the laugh and sneer of young and gay and light-hearted companions; but, I can assure you, that you will be enabled to bear it, and even to rejoice under it. All that I wish you to do is, to *consider* the things of spirituality: if you but do this, your belief will follow; and your joy, in believing, as a natural consequence. Perhaps your mother is yet lingering in this world;—if so, it is my prayer, that she may yet be restored to you. But perhaps, even now, you are mourning her loss;—if so, it is my prayer, that your affliction may send you to seek for consolation in the exercises of devotion. If this be the result of your trial, it will prove to

you a real blessing, and you will find you have exchanged an earthly parent for an heavenly one.

It was towards the close of the session, he wrote for the prize at the Moral Philosophy Class, proposed by Dr. Chalmers. It appears, that, till near the end of the term, he had no intention of becoming a competitor, and that it was not till within four or five days of the period fixed for the giving in of the essays, that he set himself in good earnest to the task. To this, and several other subjects of importance he refers, in the following letter to his father:—

St. Andrew's, April 18, 1825.

My dear Father;

I am happy to be able to inform you, that I did *not* speak at the meeting at Cupar, nor ever had the slightest intention of doing so. I have been intreated by some of our friends, and have been reproved for want of zeal by others, because I did not come forward and preach in the country,—but I have withstood both intreaties and reproofs. Mr. Reid has been pressed into the service, and even Mr. ——, at the risk of being called to an account by the presbytery, preached one Sabbath at Denino. I acknowledge that I have much higher ideas of preaching than are generally entertained among our brethren; and I do sincerely think, that it has been one of the greatest evils (perhaps, for a time, a necessary one,) in our system, to bring forward people to preach who were not rightly qualified for this most important of all engagements. I think, from what you say in your's, you do not seem to have a right idea of

the prize essay which I said I was writing. Most perfectly do I agree with you, that I stand no chance of gaining it; but, at the same time, I should have thought it a breach of duty, and was afraid it might offend Dr. Chalmers, did I not give it in. They were entirely motives of this nature, which induced me after I had burned an essay I had written, in order to compete for the prize, to write another when the time was almost run out. I am sure you will not think me capable of so much presumption, as to expect that a production, which cost me only five days labour, at spare hours, should come into competition with those which have cost my competitors the continued application of four months.

I feel sincerely grateful for your letter. It is exactly what I need at present. I feel the praise which is of men, to be one of the severest trials I can meet with, and to be more especially the besetting temptation of an academic career.

The modesty which formed a marked feature of his character, is strongly indicated in this letter. Though he had been frequently urged to preach, and to speak at some public meetings, he had decidedly refused to do so. He considered himself much too young to appear in public; and in his ideas of preaching, I most fully concur. Those who did not know him, might suppose there was something of affectation in his intimations of having no expectation of the prize. But his friends at college, as well as myself, are persuaded that this was really the state of his mind, notwithstanding the effort which he made.

"He was distinguished," says Mr. Duff, "for a remarkable diffidence in his own abilities, un-

common though they were. An instance of this occurred during his second session. The subject of a prize Essay was proposed by the Professor of Logic. Mr. Urquhart began to write the Essay, and brought it nearly to a close; when, upon reading it, he was so dissatisfied with its merits, that he threw it into the fire. He was, however, encouraged to renew the attempt, and prosecuted the subject with vigour. He submitted the performance to a fellow-student, whose tried abilities rendered him capable of estimating the talent with which it was executed. He was much struck with the superior excellence of the Essay, and strongly advised Mr. Urquhart to give it to the Professor. Nothwithstanding this encouragement, having once more read the Essay himself, he was so much displeased with its execution, that he burnt it without any hesitation."

The highest prize was assigned him for the essay composed under the circumstances which have been adverted to. The opinion of Dr. Chalmers is evident, from his having awarded it, and from the sentence which he has written upon the last page of the Essay itself. In this opinion, not only did the class in general concur, but even those individuals from whom he had carried off the boon. The reader is now furnished with that Essay, and will thus be enabled to form his own opinion:—

ON THE MUTUAL INFLUENCES AND AFFINITIES, WHICH OBTAIN BETWEEN THE MORAL AND THE ECONOMIC CONDITION OF SOCIETY.

With those who wish to prove from natural religion, the existence of a state of retribution, beyond the grave, the unequal distribution of rewards and punishments in the present life, has always been a favourite argument. Such individuals have usually placed before us, in strongest colouring, that success which sometimes crowns the fraudulent schemes of the vicious; which they have rendered doubly impressive, by contrasting it with those unforeseen calamities, which so often, in this world of uncertainty, crush the most strenuous exertions of aspiring virtue. In order to reconcile this seeming injustice with the assumed goodness of the Deity, they argue that there must be some future state of existence, where a recompense shall be rendered to the virtuous for all his sufferings on earth; and where that vengeance, which has been long delayed, shall at last overtake, and utterly overwhelm the vicious.

Now, though we perfectly agree with those who thus reason, and think that their conclusions are most legitimately deducible from the premises; yet we cannot help the conviction that they have somewhat overstrained their argument, and that

in their zeal to prove that the present life is but a state of probation, they have sometimes represented the moral government of God in our world, as more deranged, and farther from equity than actually is the case. Notwithstanding all that has been advanced to the contrary, we think we are entitled, from the strongest historical evidence, to believe that the proverb, though not universally, yet very generally, holds true, even when we confine our regards to man's present existence, that virtue is her own reward, and that vice involves its own punishment;—or, in other words, that there is a very intimate connexion between a man's moral character, and his economic circumstances. Idleness and vice, are, with few exceptions, the harbingers of disease and misery, while sobriety and industry seldom fail to procure for their possessor, respectability and comfort. So that we shall in general find, that if a virtuous man come to ruin, it is not because of, but in spite of his virtue; and that on the other hand, if a vicious man prosper, it is not because of, but in spite of his immorality. And these remarks are not only consonant to experience and sound philosophy, but they also receive additional confirmation from the announcements of revelation, which ever describes moral evil as the sole cause of all the misery that is to be found in our world; and which holds out to him who is obedient to its precepts, the promise of the life which now is, as well as of that life which is to come.

But if these remarks hold, generally, with regard to individuals, they are still more universally true when applied to nations. An individual may get rich by fraud and injustice; but we know of no vice that can aggrandize a nation. Some

unforeseen calamity, on the other hand, may overwhelm the most virtuous individual; but we know not of any obstacle which can impede the rising greatness of a country, whose inhabitants are sober and industrious, and which is governed with justice and liberality. So that we may safely aver, if not of individuals, at least of communities, that there is a very close and intimate connexion between their moral, and their economic condition.

To point out a few of the mutual influences and affinities which obtain between the moral and the economic condition of mankind, will, therefore, be the object of the following observations. And we shall consider the subject,—First; As it may be illustrated in savage life, and in the subsequent progress of a community from barbarism to refinement. And, secondly, In its relation to civilized society.

The most degraded condition in which we can suppose human beings to be placed, and that in which man most nearly resembles the animals of the inferior creation, is that condition in which there is no mental culture, no moral instruction whatever. As this is the lowest condition in which a community can be placed in point of morals, so is it the lowest in point of economic comfort. The untutored savage comes into the world, and feels himself actuated by certain appetites and passions, which, as he has never been taught to restrain, he makes it his sole employment to gratify. His present wants occupy so much of his attention, that he seldom thinks of making provision for those that are future. His subsistence, therefore, consists entirely in the spontaneous productions of the earth and the sea; in the animals which he

can succeed in capturing, and in the scanty fruits which the soil may produce without the labour of human hands. The latter are so insignificant that they can scarcely be taken into account; and accordingly, we find, that fishing, and the chase, constitute, in general, the sole employments of nations sunk in this lowest state of barbarism.

Nothing can be more uncertain, however, than the returns which such occupations yield; and the savage has too little foresight to make the success of one expedition compensate for the failure of another. If he catch a deer, he does not think of laying up part of it against the emergencies of future bad fortune, but proceeds forthwith to gratify the voracious appetite of himself and his family, which has in all likelihood, been whetted by long fasting, or by a long succession of scanty meals. After he has thus profusely wasted his whole stock of provisions, he must again fast, perhaps, for days, or support existence, by means of the few miserable berries which the woods can afford him, till another deer falls in his way, when the same scene of gluttony takes place, and the same course of misery follows. If another has been more successful than himself, his sense of justice is by far too weak to deter him from satisfying the cravings of a famished appetite at whatever expense. He will not hesitate to fight with his enemy for the sake of the animals he may have caught, or even in some instances, to murder him for the sake of the horrid repast which his flesh may furnish. A want of the necessaries of life is said to be the cause of those bloody contentions which are ever bursting forth among savage tribes. And the cruel and merciless nature of that warfare may be imagined, where the contest is not, as

among civilized nations, for some imaginary honour, or for some disputable territory: but, where the prize of victory consists in the flesh of the vanquished. It is only necessary to take into account the element of population, in order to complete this revolting picture of human wretchedness. If the savage has not foresight enough to provide for his own wants, it is not very likely that he will be more careful to provide for the wants of his family. In such a state of society there can be no moral restraint to keep the population within the bounds of an uncertain and scanty subsistence: these bounds, however, it cannot exceed, and we may look for the positive checks which restrain it, in those extirpating wars to which we have already alluded, as well as in the licentious and impure habits of savages, and in those famines and pestilential diseases which are occasioned by their wretched mode of life.

In this state of things we may suppose that some savage, who had often experienced the miseries of extreme want, bethinks himself of laying up part of the provisions which he has caught to-day, to insure against the uncertainty of to-morrow's expedition. We may suppose that he feels the benefit of this new arrangement, and that, in consequence, he continues it. There may thus originate in the mind of the savage, a sense of property. Savage, though he be, he is yet man; and on man, even in this most degraded of all conditions, may that rule of universal application have some influence, "As ye would that others should do unto you, do ye even so to them." From a feeling of attachment to his own property, and a wish to defend it from the attacks of his neighbour, may he learn to have respect for the property of others;

and thus, from a sense of property, may there emerge a sense of justice.

This, however, is an important step in the progress of morality; and we shall find that it is immediately followed by a step as important in the march of economic improvement.

An example has been shown of the good effects of foresight, and property is now in some degree regarded; it therefore becomes a general custom among the savages to hoard up the overplus of a successful hunting or fishing expedition, in order to insure against future emergencies. By and by they perceive, that, if they can but keep the cattle which they take, alive, they thus acquire a kind of property, which not only furnishes a safeguard against future want, but which has also this peculiar advantage, that it is continually increasing. In a little time they find that this live stock, which is kept at home, multiplies so rapidly, as not only to enable them to bear out against the failure of a single expedition of fishing or the chase, but to render them independent of fishing and the chase altogether. Though they can now live without engaging in the toils of their old occupations, and are no longer obliged to roam through the woods in search of subsistence, yet they are by no means idle; their increasing flocks and herds demand every day more and more of their attention. Instead of hunters and fishers, they now become shepherds; and, to a state of most degraded barbarism, there now succeeds the pastoral condition, greatly more improved indeed than the former, yet still very far removed from a state of perfect civilization.

The pastoral condition is one that has been a favourite theme with the poets of every age and

nation; and in their writings it has been pictured forth as a state of purest simplicity and most perfect innocence. Green fields, and flowing streams, and cattle browsing upon their banks, furnish indeed very beautiful imagery for poetry, and naturally lead us to imagine how simple, and how innocent their manners must be, who are conversant with objects so pure and so peaceful. But there is a fearful contrast between the face of external nature, and the heart of man. The curse that was pronounced upon the ground, hath still left many a lovely trace of Eden behind it; but that withering blight which hath gone forth over the face of our moral scenery, hath left scarce a vestige in our world, of primaeval sanctity and justice.

Notwithstanding all that has been said or sung about the happiness, and the innocence of the pastoral state, it seems to stand in the scale of morality and civilization just where we have placed it, at a very small distance from the grossest barbarism.

When once a number of savages have turned from the ruder occupations of fishing and the chase, to the tending of cattle, they find that the fodder of the place where they dwell is soon consumed. They are thus obliged to proceed in search of new pasture ground, which again is soon exhausted and left in its turn. In this wandering condition they find it necessary to form little bands or tribes, both for the purpose of self-defence, and also to enable them to extirpate or expel from their territories, the inhabitants of such districts, as may seem most fit to be converted into pasture ground for their cattle. The morality of these pastoral tribes seems much akin to that

which is generally to be met with in a band of highwaymen, who must necessarily keep up some semblance of justice among themselves, but whose business it is to plunder every body that does not belong to their gang. This character but ill accords with that which is assigned to them in the high-wrought descriptions of pastoral poetry; but unfortunately it is their real one. Mr. Malthus, in his work on population, describes the Scythian Shepherds, as actuated by a most savage and destructive spirit; and as an exemplification of this, he tells us that "when the Moguls had subdued the northern provinces of China, it was proposed, in calm and deliberate council, to exterminate all the inhabitants of that populous country, that the vacant land might be converted to the pasture of cattle."

The economic state of pastoral nations, seems quite as miserable as their moral condition. There is still but little of prudential restraint to confine the population within the limits of subsistence; and still the checks, as in the case of utter barbarism, are vice, and famine, and pestilence, and war.

It is long before, by that gradual process of improvement which is going on in every society, the morals of such a people are so far improved, as to give security sufficient for carrying on the operations of agriculture: and it is still longer, perhaps, before by their establishment prejudices are so far removed, as to induce them to change the employment of the shepherd for that of the husbandman. But when once this period arrives, improvement advances apace. The land begins to yield a rent to the landlord. The principle of the division of labour begins to operate. New inventions are

consequently made, and the productive powers of labour are almost infinitely increased. A knowledge of science and the arts is disseminated, and then follow in their train all the blessings of civilization and refinement.

This process, tardy as it is, seems to be the natural one, by which a society advances from a state of barbarism to a civilized condition, and through the whole of it may we behold how the *moral* and the *economic* blend together, and mutually influence and affect each other. And it is a fact, not the least deserving of our notice, in this beautiful process, that though the moral and the economic are mutually subservient the one to the other, yet it is the moral, generally speaking, which takes the lead. Where, by the gradual progress of improvement, a change is effected in the moral condition of a community, it is instantaneously followed up by a corresponding change in its economic condition. And not one step can be taken in the path of economic improvement, till the way has first been prepared by the advancement of a purer morality. This fact, we apprehend, if properly appreciated, would lead to the solution of a problem in economic science, which has long engaged the attention of every genuine philanthropist. It is a melancholy fact, that a very large portion of the human family are still sunk in the depths of utter barbarism, or but a few steps removed from it: and the problem is, —To civilize them. We are aware that nature herself would accomplish the task in the lapse of ages, but the question is, cannot we hasten her operations? It is extremely natural to suppose, and, accordingly, it has been the opinion of most of the philosophers of our day, that the way to

solve this important problem, is to begin directly by teaching the barbarians the arts of civilized life. If, however, there be any truth in our remark, that the moral precedes and paves the way for the economic in the natural progress of society, there is a very strong presumption that we must observe the same order, when it is our wish to hasten this natural progress. And if this be the case, we should be prepared to expect, that the plan we have mentioned, however well it promised as a theory, would prove unsuccessful when brought to the test of actual experiment. And it has accordingly proved so. A class of men, who have ever stood among the foremost in the enterprizes of philanthropy, have made an attempt, upon this plan, to civilize the Indian tribes of North America: but so far as we have heard, their efforts have proved unsuccessful. Nor did we wonder that such has been the result of their operations. However zealous they may have been in their endeavours, they have been working at the wrong end of the lever. The way one would think, were, first, to elevate the moral feeling of the barbarian; and then, having thus paved the way for economic improvement, to superinduce those instructions which might hasten the progress of civilization and refinement. On this plan, too, the experiment has been tried, not in one country, or among savages of one disposition;—but the arena of its operations have been chosen from every latitude in either hemisphere of our globe,—from the frozen regions, encircled by the northern sea, to the distant islands of the southern ocean: and wherever the experiment has been fairly tried, it has been universally attended by a greater or less degree of success. And yet, strange as it may seem, the

originators of this plan have been laughed at as enthusiasts; and they who have devoted their lives to carry it into execution, and who have told of its success, have been reviled as hypocrites and liars. And that, not because the plan has failed in its operations, or because there has not been sufficient evidence of its success, but because of the seeming insignificancy of the means by which this mighty work is achieving. It is because they are not the philosophers of this world who are its executors, but those whom the philosophers of this world too often despise. It is because they are not the manuals of philosophy which have guided its operations, but that book which philosophers have too frequently rejected.

But we shall be very much deceived, if we imagine that all that can be done for a country, is to civilize it; and that, after this has been effected, the comforts of this life are secured to every individual within its borders. Such, indeed, is the vast increase in the productive powers of labour, that the very lowest member of a civilized community, has a greater command over the comforts of life, than the prince of any savage nation. But even in a civilized community, do we find much of economic wretchedness. After we have succeeded in solving the problem, "To civilize a society," there still remains to be solved another economic problem of the last importance; and one which has long occupied the attention of philanthropists both in our own and other civilized nations. It is to elevate the condition of the poor.

In the attempts which have been made, in our own country, to solve this problem, and in what we consider the only effective method of accomplishing this task, do we think that we have

several beautiful illustrations of the way in which the moral and the economic mutually influence and affect each other; and to this subject, therefore, we propose chiefly to direct our attention in the remainder of this essay.

After the division of labour has allotted to each individual his peculiar employment, and stock has been accumulated, and land appropriated, the inhabitants of every society are divided into three grand classes.

The first consists of those, who, by the labour of their hands, work up commodities both for their own consumption, and that of the other classes, and are thus the originators of the whole wealth of the society. The second class consists of those, who, in virtue of a capital, which either they or their progenitors have accumulated, are enabled to furnish the labouring class with the implements of their industry, and to support them till the produce of their labour finds a market: and who, in return for these important services, lay claim to a part of the produce of their labour. The third class consists of those who, in virtue of a possessory right, lay claim to the earth, that great implement of industry, and who derive a revenue by lending out this implement to the other classes.

On taking an abstract view of these three classes, we should least of all expect, that that class should be the poorest which furnishes the wealth of the whole society. Experience, however, teaches us that that class of the community who do most, are the worst rewarded; while they who do little, are in comfortable circumstances; and they who do least, are overflowing in wealth.

It has, accordingly, been almost universally the custom to declaim against landlords and capita-

lists, as if they were the authors of all the misery which exists among the working classes: as if it were their avarice and their injustice which had wrested from the most useful class of the community, that wealth which their own hands so laboriously had earned. But they are not the landlords who are the authors of this misery; they are not the capitalists who are the authors of it: in very deed, they are the labourers themselves who are the authors of it. Were but their manners virtuous, and their habits prudential, they might bid proud defiance to their haughty superiors, and might refuse to treat with them but on honourable terms. They, and not their employers, are the arbitrators of their wages. But they are the vices to which they are wedded, which, like the false mistress of Samson, have betrayed to their enemies the secret of their strength: they are their own improvident habits which have brought them down from that lofty vantage-ground which else they might occupy, and have placed them at the mercy of their employers: they are their own over-grown numbers which have reduced them to the point of starvation, and have thus compelled them, like the inhabitants of a blockaded city, who are hard pressed by the horrors of a famine, to submit to any terms, however humiliating, which their masters may be pleased to hold out.

This miserable condition of the working class, when contrasted with the ease and affluence of the other two, may not appear so anomalous, if we but consider the matter a little more attentively. There are comparatively few who are born heirs to fortunes or landed property,—and still fewer who acquire either by dint of their own exertions; but, on the other hand, many who lose

both by carelessness or extravagance. The working class is thus, not only naturally by far the most numerous, but is continually exposed to the overflowings of the other two. It requires an effort to resist the force of the current, which carries downward, and the most strenuous exertions seldom prove successful in the attempt to move upward against it. The demand for labour, however, is necessarily limited; and it is the eager competition which takes place among labourers, for subsistence, which is the cause of the miserable condition of the working classes.

This misery has attracted the notice of our legislators, and an attempt has been made, on their part, to relieve it. But in this attempt they have committed the same error as those philanthropists whom we formerly mentioned as having made an unsuccessful effort towards the civilization of the North American Indians. They have wrought at the wrong end of the lever. They have not adverted to the fact, that it is moral derangement which is the cause of economic misery; and that, therefore, in every improvement, the moral must take the precedency of the economic. Their experiment, accordingly, has hitherto not only failed, but has tended to aggravate the evil which it was meant to cure.

The greatest expedient by which it has been attempted to relieve the misery of the working classes, is that system of legalized charity, which is enforced, by what are usually called, the *poor laws* of England. We give credit to the benevolent feeling which prompted the enactment of those laws. It was a zeal in the cause of philanthropy which dictated the measure; but, unfortunately, it was a zeal not according to knowledge.

Our legislators seem, in this instance, to have acted like that physician, who should administer water to allay the thirst of a patient in a dropsy, and thereby increase the virulence of the disease, for the sake of giving the sufferer a few moments of temporary relief. When the Parliament of England framed the system of English pauperism, they were guilty of two inadvertencies. In the first place, they did not advert to the nature of the evil which it was their object to cure; for, had they but discovered its cause, they would at once have perceived that it was their business to set to work in a very different way; to remove, if possible, the cause of the evil, with the full assurance that the removal of the evil itself would be the necessary consequence; and aware, that while the cause of the evil continued in full operation, all their attempts to remove the evil itself would prove utterly vain. In the second place, they forgot that that same compassion which dictated their well-meant exertions, was not confined to them alone, but glowed as fervently in every English bosom. The first of these things our legislators did not perceive, or they would have conducted the business in a very different manner. The second, they did not advert to, or they would never have proceeded a single step in the business at all.

The present system of English pauperism has been productive of two very great evils, arising from these two inadvertencies of its originators. In the first place, it has prevented the operation of those effectual remedies which nature has provided for the relief of existing misery. And in the second place, it has contributed very much to add to the numbers of the wretched.

The first and greatest of those remedies which nature has provided for the relief of existing misery, is the relative affections. The filial and parental affections are perhaps the strongest and most universal instinct we know of. They have been implanted in us by a wise Creator, for the most important ends,—and were we altogether deprived of them, society could not exist. They are not confined to man alone, but are shared with him by all the tribes of animated nature; so that, to deprive him of these affections were to sink him below the level of the inferior creation. Yet this, to a certain extent at least, is the effect of English pauperism. It is the helplessness of tender infancy and childhood, and of decrepid old age, which calls into action, with all their vigour, the family affections. The poor laws, however, have provided both for the helplessness of youth, and the infirmity of age, and have thus contributed to burst asunder the strongest and tenderest ties of our nature. Nor is this an assertion that is unsupported by facts. There are instances in which a parent has actually disclaimed his own children, and has told the overseer of the parish that it is none of his business to provide for them; that the parish must find work for them, or support them, if it cannot.

If the poor laws have extinguished those natural affections which subsist between members of the same family, we cannot expect that they have left uninjured those mutual sympathies which reciprocate between the inhabitants of the same neighbourhood; far less those more distant expressions of kindness which descend upon the wretched from the coffers of the rich.

But were this all the mischief the poor laws

had done, there might still be found some to advocate the cause of pauperism. It might be argued for this system of legalized charity, that if it had destroyed the natural remedies for existing misery, it has substituted in their place an artificial remedy, equally effective;—that a provision for the distressed is still as sure as before, though it flows through a different channel.

It were but a silly excuse for complicating a clock or a watch with a great deal of intricate mechanism, that the additional work had the wonderful property of rectifying those defects of which itself was the cause, and that the instrument answered its end every whit as well as it did before. But even such a defence, weak as it is, cannot be advanced for English pauperism.

The evils which we have mentioned, are, after all, but the least which pauperism has effected. Not only has it prevented the operation of those remedies which nature has provided for existing misery, but it has actually increased this misery. Its regulations, by insuring against the wretchedness which they generally occasion, have thrown down those barriers which naturally restrain from vice and imprudence. Imprudence qualifies an individual for receiving parish support: and vice, at least, does not qualify us. For the first of these positions there is sufficient evidence in the fact, that single persons, when the overseer has refused to enrol them on the list of paupers, have flatly told him, that if he do not give them the usual parish allowance, they will go away and marry, and thus compel the parish to support, not only themselves, but also their families. Of the latter position, that vice is no dis-

qualification, we have a most palpable illustration, in the case of an individual, who on the overseer refusing to give him any support at all, on the ground of his possessing some property of his own, most impudently threatened to go to the next ale-house, and there spend his all in dissipation, in order that he might more effectually burden the parish by compelling it to give him a full allowance.

But the greatest mischief of all, perhaps, of which pauperism has been the cause, is, that it not only adds to the numbers of the miserable, by destroying the prudential habits of a great part of the community, but that it deteriorates the economic condition even of those whose confirmed habits of sobriety and industry have withstood its baneful influence. The composition of wages with parish allowance, is perhaps the most mischievous part of all this mischievous system. If our legislators did mean to give the poor a title to legal support, it were better far, that in every instance, they had made the parish allowance sufficient to maintain the pauper entirely, and that they had never had recourse to the ruinous experiment of compounding this allowance with the ordinary reward of labour.

In this case all the evils we have already mentioned, would no doubt have followed, but there is one very great evil, which would have been in a great measure prevented,—the reduction of the wages of the independent part of the working classes.

In the present state of things, let a man be ever so industrious, and ever so sober, and ever so prudent, it is absolutely impossible for him to better his condition, so long as pauperism sends

forth her myriads of labourers to compete with him at any price, however low, which the employer may choose to offer. It is true, that the working classes have the power of regulating their own wages; but it is not one individual, or a number of individuals, who can effect this. It requires a combination of at least, a very considerable portion of the labouring community; and to this most desirable of all ends, pauperism presents a most insuperable obstacle.

But we have, perhaps, entered too much into detail, in enumerating the evils of a system, with regard, to whose mischievous tendency, every body seems now to be perfectly agreed. It requires not now a well argued representation, to convince people of the evils of pauperism. It has long been felt, experimentally, to be the scourge of our nation. The question is not now,—Should the poor laws be abolished? but,—Can they be abolished with safety? And, if so, How is this most desirable end to be accomplished? It must be palpable to every one, that the poor laws of England are now so enwoven into the very constitution of society, and so amalgamated with the manners of a very considerable portion of the people, that a sudden repeal of them would be an experiment attended with the most dangerous consequences. There is every reason to fear, that were the Parliament of Great Britain, by a single act of their authority, at once to disinherit every pauper of his wonted allowance, the result might be nothing less than a rebellion. And that the precipitancy of such a measure could scarce fail to land us in all the horrors of internal commotion. In attempting the cure of a disease so virulent, and which has its seat so deep in the

constitution of the society, the greatest care must be taken, lest, in the attempt to extract the part that is diseased, we pierce the very vitals, or let flow the life-blood of the body politic. If pauperism is ever to be abolished, it must be by a gradual process. The abolition of the poor laws must be the work, not of a day, but of months and of years. It must, in fact, be a work of prevention, rather than of cure. It were cruelty,—it were madness, to snatch their wretched pittance from the present dependants on the vestry. The present race of paupers must be permitted to die away, in the quiet possession of their rights: and it must be made the main concern, not to cure the evil which exists, but to prevent the evil which threatens.

The whole system of pauperism may, we think, be illustrated by the case of a machine, which has gone into disorder, and whose errors are attempted to be rectified by one who is unacquainted with its internal mechanism. We shall suppose that the machine is a watch, and that, from some cause or other, it does not keep time. The most palpable method of rectifying this error, which would occur to one that was ignorant of its cause, would be, to move backward or forward, as the case might require, the hands on the dial-plate. But it would soon be evident, that this was but a temporary remedy, and that the index of the watch, in a short time, deviated as far as ever from pointing out the real hour. Temporary, however, and withal troublesome as this remedy undoubtedly would be, it might come, by frequent repetition to have at least the semblance of efficiency. And yet might it happen, that this continued application of external force to the

hands of the dial-plate, was, all the time, doing violence to the internal mechanism of the watch; and thus, instead of diminishing, was continually increasing the real cause of the evil. Let us now suppose, that the watch is put into the hands of one who is intimately acquainted with the construction and arrangement of all its parts; and let us try to perceive, wherein the method which he takes to rectify its movements, differs from that which the first individual pursued. The existing error, he will treat just as it had been treated before: he will apply an external force to the hands of the watch. But he will not be satisfied with this. He will search amid the intricacies of the internal mechanism, for that which had been the cause of the error; and it may be by a slight touch of the regulator, he will effectually prevent the recurrence of the error in time to come.

Now it has thus happened with the vast engine of the community: its mechanism has been deranged,—and without searching for the cause of this derangement, it has been attempted to rectify it by the application of an extraneous remedy. This remedy was found to effect only a temporary cure, and accordingly it was frequently repeated. It is now found, however, that this continuous application of external force, has tended to derange more and more the internal mechanism of this mighty engine. So fearfully has the evil increased, that every one now perceives that some new method must be adopted. But there is a dread, lest, if we all at once give up this external rectification, which confessedly, however, is every day augmenting the cause of the evil, this mighty machine may go into utter disarrangement. There

is then a dilemma, and either alternative seems attended with the most dangerous results. The only way, which seems at once safe and effectual, is to proceed, as in the case of our illustration; to treat the existing evil as it has been treated all along, but to prevent the future evil, by an alteration in the inner mechanism of the machine. And it is interesting to observe, that the analogy holds still farther. As in the case of the watch, a very slight alteration of the regulator may be sufficient to counteract a very great deviation from the truth in the hands of the dial-plate; so, in the case of a community, the cause of the economic misery which exists among the working classes, is, after all, but slight, and consequently can be easily removed.

From these observations, it appears, that there are two grand points which must be kept in view, in any attempt to abolish the system of English pauperism. First, that the abolition of the system should be so complete, that no future amendment might be required; and yet, that in the second place, it should be so gradual as to cause no sudden disrupture. We may just briefly remark, without entering into details, that both these points may be attained by a mode of policy similar to that which has been employed with regard to the enclosure of English commons. It is interesting to observe, how, on the abolition of pauperism, the relief which nature has provided for misery, begins again to operate; and those numerous fountains of benevolence, which had been frozen up, under its cold and cheerless influence, again begin to flow. And still more interesting is it to observe, how soon our population will shake off that lethargic indifference about the future,

which the provisions of legalized charity so long have fostered;—and, how soon prudential restraint will again reduce the numbers of a community, whose overgrown size has been the great cause of their misery.

But we are not so sanguine in our expectations, as to suppose that the abolition of pauperism would procure for the working classes, all the ease, and all the comfort, we could desire to see them possessed of. We assuredly do suppose, however, that by its abolition, a mighty obstacle would be removed which at present destroys the effectiveness of those means which are employing to accomplish this most desirable end. It is well, perhaps, that the evils of pauperism are continually increasing; for this is a circumstance which ensures it speedy abolition. The system cannot work much longer. Things must soon come to a crisis. And what our legislators are now unwilling to do, at the instigation of reason, they will soon be compelled to perform by the power of an irresistible necessity.

Besides the system of pauperism, there are yet other two obstacles which have hitherto stood in the way of those philanthropic exertions which are now making in every quarter, for elevating the condition of the working classes. The first is, the law against combinations of workmen, for the purpose of raising their wages. The second is, the want of a small capital among the operatives, to enable them to stand out till their masters may accede to their terms. Happily the first of these obstacles is now removed; and an attempt has been made to remove the second, which bids fair to prove successful. For the repeal of the combination laws, the labouring classes are indebted

to the enlightened policy of the present age, which has at length taught our legislators, the absurdity of compelling an individual, in a country which boasts of its liberties, to sell his labour at a price which can barely supply him with the necessaries of life, and all for the purpose of keeping up the wealth and the dignity of his more affluent fellow-countrymen. For an attempt to remove the second obstacle to which we have alluded, our operatives are indebted to a zealous and philanthropic minister of the Church of Scotland.

This gentlemen has succeeded in establishing, in his own parish, and in several other parts of the country, those admirable institutions, which are now beginning to be generally known, by the name of Saving Banks;—institutions where the humble shilling of the labourer is received, with as much thankfulness, and tendered back to him when demanded, with as much promptness and affability, as is the most valuable deposite of his wealthy employer. It is a very remarkable coincidence, and one which augurs well for the future prospects of the labouring classes, that these two circumstances should have occurred, as if to give them every opportunity of profiting by their elevated standard of enjoyment, just at the time when, by means altogether different, it was in contemplation to elevate that standard. These means are now beginning their operation; and there is reason to expect, that the opportunities of moral and scientific instruction will soon be patent to every individual in the society. Among these means, we might enumerate our schools of arts, and our reading societies for the instruction of the old; and our

parish and sabbath schools for the education of the young.

These are institutions which have already been productive of the most salutary results, and of whose beneficent influence we may yet hope to behold more visible manifestations written upon the face of our country. By their instrumentality may we hope, even within the short period of our life-time, to see the balance of society more equally poised,—to behold our landlords retrenching a few of their more extravagant superfluities, in order to supply more liberally, with the comforts and conveniences of life, by far the most deserving class of the community.

On the whole there seems something like the dawning of a brighter era in the history of our world. Whether we listen to those cheering reports, which are daily arriving from the friends of religion and philanthropy abroad, or direct our regards to the animating prospects of our home population; we cannot help thinking, that we already descry the visible approach of a period which has long been expected by the christian, as well as dreamt of, and longed for by the infidel philosopher;—a period, which, by the plenty and the happiness that shall be showered down upon every family; and by the fidelity, and the justice, and the benevolence, that shall animate every bosom, will outvie the high-wrought descriptions of a golden age, which poetic fancy has imagined.

We, at least, who believe in the divine inspiration of the Bible, can look forward with joyful anticipation, to that time, when, in the language of the prophecy which has foretold its coming, "the knowledge of the Lord shall cover the earth as the

waters cover the channel of the deep." And then, under the influence of that pure and elevated morality, which christianity shall universally diffuse, might we confidently predict, that the economic condition of society shall assume a brighter aspect than ever yet it hath worn, since that day when man was driven from the blissful bowers of his first inheritance, and was condemned to earn his bread by the sweat of his brow. Then shall those private animosities and heart-burnings, which now embitter the joys of social intercourse, be for ever extinguished: and then, too, shall the tribes of the human family forget those quarrels, which so long have been the scourge of this fair world;—"nation shall not rise up against nation, neither shall they learn the art of war any more."

St. Andrew's, April, 1825.

"A truly admirable essay, replete with sound judgment, and felicitous illustration; and announcing itself, at the first glance, as worthy of the highest prize.

THOMAS CHALMERS."

Besides gaining the first prize at the Moral Philosophy Class, on the subject prescribed by the professor; he gained also the first prize for the best essay read in the class. He had also distinguished himself in the private Greek Class; and, indeed, in all the departments to which he directed his attention. "In estimating his success," says a fellow-student, "it must be remembered, that there never was at St. Andrews a more brilliant assemblage of talent and of genius, attracted from all parts of the kingdom, by the

fame of Dr. Chalmers, than there was during the session of 1824-25." In this opinion, it will be seen from Dr. Chalmers' letter, how fully he concurs.

Perhaps I cannot do better than introduce, at the conclusion of the course of moral philosophy, and of this volume, the account of him, with which I have been favoured by another of his fellow-students, and a competitor along with him for the prize. It contains some traits of character worthy of being preserved, and besides showing the estimate which was formed of him by others, is highly creditable to the talents, and still more to the generous feelings of a fellow-candidate. It is not necessary that I should subscribe to every sentiment which it expresses; but the description is, on the whole, correct and faithful:—

"The seeds of talent, wherever they were sown, could not fail to spring up under the fostering eloquence of Dr. Chalmers. His enthusiasm, intense, and almost approaching to juvenile extravagance, communicated its ardour to every mind that could appreciate his bold and original speculations in moral and political philosophy, or could be animated by the eloquence with which they were illustrated and enforced. Mr. Urquhart caught, in common with his fellow-students, the contagion of the example, which emanated from the chair. The activity of his mind was awakened, and the veneration which he entertained for the character, and admiration of the genius of his professor, were the strongest motives to exert his own. I remember well the impression which his first essay made upon his class-fellows, and the flattering, though merited approbation it received from his professor. He began in a low, timid,

faltering voice, shrinking from the silent and fixed attention of a public display, till by degrees his voice assumed a firmer tone, and when he closed it was not without animation and feeling. As his unpretending manners, and his previous public examinations, had given but little promise of his talents,—the triumph was the more complete, as it was unexpected. Not to feel vain or proud of the distinction which literary eminence confers, is a modesty of nature but rarely found, even among those who have been longest accustomed to the homage of the public. To a young man, though the sphere in which his merits are displayed is narrower, yet the novelty of the feeling, combined with the gentler sensibility of his mind, renders the impression irresistible. It is, perhaps, the proudest moment of his life, when he is first commended for his literary acquirements, his taste, or his promise of future talent. That Mr. Urquhart was insensible to this praise, would be saying too much. Such an indifference would have proved rather a want of feeling, than an absence of vanity. But whatever secret pleasure he may have felt, it was betrayed by no assumed airs of consequence or pride. Those who are attracted by his talents were not repelled by his vanity. He levied no contribution of admiration from his friends, as a tax to his merit; and as no one could be less disposed to gratify others at the expense of truth, so none was ever less solicitous of flattery. In his intercourse with his fellow-students, there was a total absence of all ostentation or pretension. No one was forced in his presence upon the disagreeable conviction of his own inferiority, so that without any of the arts of pleasing, or those popular qualities that attract general favour, he

had made many friends, but no enemies. Few fancied they saw in him a rival to their own ambitious hopes; and when he crossed the path, and gained the hill in advance, it was with so noiseless a step, and with so little show of a triumph, that he either escaped the vigilance of his competitors, or they pardoned his success for the manner in which it was obtained. What they might imagine themselves entitled to, for their superior talents, they willingly resigned to his virtue. Indeed, a little observation of the world shows, and the remark is applicable to every period of life, that men are more easy under a defeat than a triumph, and that the prosperous might enjoy their success without envy, if they had the prudence to conceal it. Not that by this reflection we mean to resolve Mr. Urquhart's modesty into a refinement of selfishness. His conduct was equally remote from that haughtiness, which is one of the forms of pride; and from that affectation of humility, which is often the same passion under a new disguise. Nature in him had not learned to conceal her feelings, and still less to assume those which did not belong to her. Reserved without pride, and grave beyond his years, without any mixture of severity, he avoided the promiscuous society of his classmates, not from any feeling of superiority, but partly from the timidity of his disposition, and from a want of sympathy in their ordinary sports and conversation.

"Concourse and noise, and toil, he ever fled."

"This disposition was as beautifully illustrated as the action was characteristic of his modesty, in

his conduct on that day in which the prizes were distributed, at the close of the session, and of which he was to bear away some of the most distinguished and honourable. While the more ambitious and showy youths, had selected a distant station in the hall, that they might advance to the spot where the prizes were distributed, through a line of admiring spectators, Mr. Urquhart had shrunk unobserved into the corner of a window, near to the seat of the professors, and no sooner was his name announced, than he had again drawn back and disappeared. There was scarce time to put the usual inquiry of who he was, when a new candidate for attention was summoned. The same simple, unostentatious manner, and aversion to display, which appear in this action, was the result of his general habits and feelings, and not of singular or accidental occurrence. It was in consistence with the other parts of his conduct. No one knew when Mr. Urquhart entered or retired from his class. He had no circle of literary dependants who crowded around him, to receive his philosophical dicta, or his canons of criticism. Yet, to those who observed him, there was something in his appearance in the class, singular and interesting. He had an awkward habit of biting his nails,—a practice in him not disagreeable, it was so much of a piece with the simplicity of his look. His head generally inclined to one side, and as he sat it was supported by his arm. This was his usual position while listening to the lecture. As Dr. Chalmer's animation increased, Mr. Urquhart gradually elevated his head, and when he rose into eloquence, you would have seen his arm drop by his side, and his eye steadfastly fixed, looking the orator broad

in the face. I know not whether Dr. Chalmers marked these changes in the attitude of his pupil; but if he had, they would have afforded no inaccurate test of the degree to which his eloquence had risen. These incidents are of little value in themselves, but they will convey more truth and effect than any description of the disposition and manners of Mr. Urquhart.

"Of his intellectual character, the most distinguished feature, I would say, was a sound understanding. More clear and judicious, however, than either subtle or comprehensive. Endowed with a mind thoughtful and considerate, he adopted none of the rash speculations and dazzling paradoxes which so often delude the inquirer of his age. Temperate and cautious in the exercise of his own judgment, he was the less disposed to receive the unripe and hasty inventions of others. In a conversational society of his fellow-students, for the discussion of the opinions on moral and political philosophy, that were delivered from the chair, Mr Urquhart took an intelligent and sometimes active part. The subjects were intricate, and did not admit of an easy flow of conversation. But, such as they were, Mr. Urquhart, when he hazarded his sentiments, generally spoke with clearness and precision. Profound remarks, exhibiting mature knowledge and previous speculative habits, were neither required on such an occasion, nor expected. Plain and natural in his turns of thought, and not venturing beyond what he understood, he escaped those unintelligible extravagances into which more fearless thinkers on intricate subjects not unfrequently fall. If he was unsuccessful in communicating new instruction by his remarks, he pleased from the simpli-

city with which he expressed ideas that were familiar; and every one eagerly invited and listened with pleasure to Mr. Urquhart as he spoke. There was an air of candour and truth in whatever he said, and the modesty with which he urged his opinions, was only surpassed by the readiness and good nature with which he retracted them when convinced of his error. His name will not soon be forgotten by the members of that society of which, if he was not the brightest ornament by his talent, none was more beloved.

"In his class essays, which, I believe, were among his first attempts at regular composition, there was a correctness of taste, felicity of illustration, and perspicuity in the arrangement of his thoughts, such as is rarely to be found in the early efforts of the juvenile pen. There is often an irregular exuberance in the productions of youthful talent, which it requires years of study to prune into form. The crop of Mr. Urquhart's imagination, if less luxuriant than many,—was more free from tares, and more beautiful in its growth. He never blundered into a conceit or extravagance in search of ornament. His mind rested rather upon the broad analogies of things, and converted them into illustrations of his subjects, than upon those nice and secret resemblances which wit discloses in unexpected allusions and metaphors. It was imagination rather than fancy, which he possessed. Though he enjoyed the humour and lighter attempts at wit, of his companions, yet these were fields into which he seldom strayed. His excellencies consisted not in brilliant ornaments of style, or in the higher flights of imagination; but in illustrations happily conceived, and closely incorporated with his sub-

ject. The same simplicity, which was the charm of his manners, and the prevailing feature in his character, was the grace of his compositions. So chaste, and yet so young, was a union of circumstances so rare, that it opened prospects the most sanguine, of future excellence, when his mind should be enriched by knowledge, disciplined by cultivation."

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